The LUTHERAN

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GICAL SEMINARY
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THAT CHILDREN MAY LEARN

Ground is broken for educational unit at South Williamsport, Pa.

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AUGUST 19, 1953

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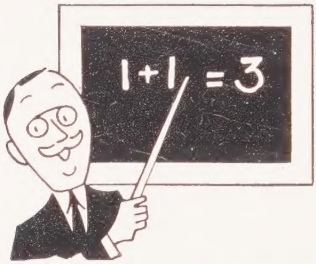

Poor Arithmetic—Good Christianit

ORDINARILY ONE AND ONE make two. But when practical Christian love is added, it can make three.

Our Sunday school offers two scholarships, worth $30 each, to any two of its teachers or young people who desire to attend summer leadership school at Silver Bay, New York.

THIS YEAR Tom and Paula, two of our young people, expressed the desire to attend and were granted the scholarships. Several weeks later Edward decided he would like to go also and planned to do so at his own expense. Edward was a newcomer who had been in the Sunday school only a short time and a member of the church only a month.

Tom and Paula talked things o They wanted to share their good fort with Edward. They decided that one one plus love could make three.

"Why not divide the $60 among three of us, so Edward can be include they asked. And they did!

ONE SCHOLARSHIP applied for by boy, and one applied for by one make two. But Tom and Paula, b students of practical Christianity as as of arithmetic, decided that one and could make three. So three of our yo people attended the leadership sch found inspiration for Christian serv and practiced Christian sharing.

—WALTER COWE

The LUTHERAN *News Magazine of the United Lutheran Church in Ameri*

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COVER PICTURE. Carol Lee Stevens, Nursery Department representative, turns the first spadeful of soil with help from Pastor Raymond Shaheen as ground is broken for a Christian education building for Messiah Church, South Williamsport, Pa. Looking on are acolyte Larry Stevens and Dr. Dwight F. Putman, Central Pennsylvania Synod president.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

THE CHURCH IN THE NEWS

Germans afraid of politics

As usual, German churchmen were worried about Martin Niemoeller. They suspected he would try at the big annual Protestant church rally, the *Kirchentag,* to make political speeches against the Konrad Adenauer administration.

The *Kirchentag,* in Hamburg Aug. 12 to 16, was expected to attract 300,000. Three weeks later the West Germans go to the polls for their most important postwar election. The church meeting would be a good chance for campaigning.

Niemoeller has preached that Germany must be neutral in the cold war. He opposed Adenauer's Christian Democratic Party which seeks to tie up the West German republic with the Western Allies. Russians consider Niemoeller an asset because he is fighting the European Defense Community treaty which would put German troops in a combined army of French, Italians, Dutch, Belgians, Luxemburgers.

This month while Dr. Niemoeller was attending a World Council of Churches meeting in Geneva, the church of which he is president—the Evangelical Church of Hesse-Nassau—held a synod meeting to condemn his political attitude. They voted 77 to 56 that the Niemoeller attack on the Adenauer administration does not reflect their view.

East Germans might come

One consequence of the political possibilities of the Hamburg *Kirchentag* was that the Communists might let 10,000 East Germans cross the border to attend the meeting. Only a handful had been permitted to attend large Protestant assemblies in the West German cities of Hannover and Stuttgart last year.

It would be poor strategy this year, o the eve of the election, to remind We Germans that their brothers in the ea are separated from them by an Iron Cu tain. If the East Germans come to Ham burg, they might plead with West Ge mans to turn down a Western allianc for fear it would prevent unification Germany. This is the point Dr. Ni moeller makes.

No politicians would be allowed speak at the Hamburg *Kirchentag,* was decided by those arranging the rall But that might not prevent a promine churchman such as Dr. Niemoeller fro speaking as he pleased.

Protestant-Catholic angle

Among reasons why some Protesta churchmen are skeptical of the Christi

DR. MARTIN NIEMOELLER
Churchmen feared political speeche

Democratic Party is that Chancellor Adenauer and its other chief leaders are Roman Catholic. Recently they used their influence to try to compel the Baden-Wuerttemberg state government to respect the terms of a concordat made in 1933 by Adolf Hitler with the Vatican.

Germans are not accustomed to a pro-Catholic government. In prewar days the country was two-thirds Protestant. But greatest Protestant strength is in the East Zone which Communists control. In West Germany the Roman Catholics are 45 per cent of the population, and number 21.6 million—about half of them in North Rhine, Westphalia and Bavaria.

The Socialist Party—the only important opposition to Adenauer—has a long record of indifference or hostility toward all churches. Recently the Niemoeller group of churchmen have been conferring with the Socialist leaders to seek a working agreement. Dr. Niemoeller has attempted to combine some of the smaller parties in opposition to Adenauer's reelection. He aided Dr. Gustav Heinemann in forming a new group, the All-German People's Party, but the effort failed.

Welcome for East Germans

If the 10,000 Protestants from the Soviet Zone were permitted to come to Hamburg (it wouldn't be certain until the last hour), they would get a wonderful welcome from their West German kinsmen. Food supplies had been stored up to provide a feast. Roman Catholic families agreed to share with Protestants in welcoming the visitors as guests in their homes.

Theme of the *Kirchentag* this year is "Do not throw away your confidence" (Hebrews 10:35). Leaders of the assembly hope it will stimulate dependence on Christian faith to pull the German people through all their dark days.

Although a peace pact was reached between East Zone Communists and church leaders on June 10, fresh tensions have developed. Contrary to previous reports, many German pastors arrested before June 10 have not been released from prison, and several new arrests have been made. Bishop Otto Dibelius criticized the East Zone government in a recent sermon in St. Mary's Church, Berlin. Communist newspapers answered that his statements were "in line with the American campaign against our democratic government" and said he had "struck a blow against the government's efforts to relax tensions between church and state."

U.S. chosen for Lutheran world assembly

Some time in the next 12 months an American location for the 1957 Lutheran World Federation assembly will be chosen. The American invitation to hold the meeting in the United States was accepted this month at the LWF executive committee which met in Trondheim, Norway.

Three objectives for Lutheran churches of the world were outlined by the LWF president, Bishop Hanns Lilje, at the Trondheim meeting. The church should 1) work toward a Lutheran theology that would be "neither a mere preservation of the past, nor yet split into a variety of individual opinions," he said.

The churches should 2) develop a fresh approach to public life, "not making every pastor a miniature cabinet minister but demonstrating, in the church, political attitudes that are Christian."

Churches should 3) "work toward being a genuine Christian church, capable of stilling modern man's longing for a new life." He said that since the late Middle Ages the longing "has not been

as strong as now."

Lutherans are developing "theological maturity," said Bishop Lilje, because they are "not resting content with the inheritance of the fathers but are doing all they can to apply the teachings of their church to the problems of today."

Czechoslovak Protestants persecuted

News that Communists were supposed to reduce their persecution of the churches in Iron Curtain countries—as part of the peace offensive—had not made much impression in Czechoslovakia.

Four leaders of the tiny Czechoslovak Baptist Church were given prison sentences in early summer. It was charged that they were under orders from the World Baptist Union in the U.S. to commit subversive acts. They had received $40,000 from American Baptists for their work.

An attack on religion was made last month in Czechoslovak radio broadcasts, asserting that "religion undermines the people's confidence in their own strength, distracts them from the struggle to make the world better."

From the Slovak capital city of Bratislava the news about young Pastor Josef Juras was six months in reaching Philadelphia. The Lutheran youth leader is among those imprisoned.

He had lived dangerously during the war as an underground fighter against the Nazi puppet government, hiding out while police sought him. In 1947 he visited the U.S. and then returned to Liptovsky Svaty Mikulas. Communists succeeded in something Nazis couldn't do. They put Josef Juras in jail.

Set-back for censors

Church leaders—mostly Roman Catholic but also some Protestants—had jumped into a strenuous campaign to

JOSEF JURAS, PAUL E. EMPIE
Conferred in New York in 1947

drive undesirable books and magazines from newsstand sale. Early this year in a dozen cities a shortcut kind of censorship was established.

In Youngstown, Ohio, churchmen cooperated with the chief of police, Edward J. Allen, who ordered sellers to withdraw from their shelves 443 books he considered obscene. Among them were books on sale for years in hard-cover editions in most bookstores and also on the shelves of public libraries. It was the lurid paper-cover editions which attracted the censors' attention.

This month Federal Judge Charles J. McManne ruled in Cleveland that Police Chief Allen acted without authority. He could arrest persons whom he believed were violating city ordinances against obscene books, but would have to let local courts decide whether the books are as bad as the chief believed.

"Until a court of competent jurisdiction adjudged a book to be obscene or immoral," the judge ruled, "there would exist no warrant in law for its suppression. . . .

"It is of the utmost importance to prevent the distribution of all forms of

lewd and indecent literature," said the judge, "but if a free society is to endure, its primary obligation is to protect its government of laws from all intrusions of arbitrary power."

Suit was brought in the Youngstown case by a New York publisher.

Atlanta censor will resign

Dr. James P. Wesberry, Baptist minister in Atlanta, was one of three appointed by Georgia's governor as a "Literature Commission" with power to "prohibit the distribution of any literature they find to be obscene." The commission had been authorized by the state legislature.

"It may not be long before I get out and let them see what somebody else will do," Dr. Wesberry announced. "The nation's morality is being threatened by a terrible cancer—a cesspool of iniquity in the form of lewd literature," he said, but he was tired of criticism. The commission had agreed to ban only five books and one magazine. But indignation had been expressed vigorously, especially by The Atlanta *Journal*.

"The censors, by keeping their decisions secret, avoid responsibility to the citizens of this state and escape the leavening balance of public opinion," The *Journal* charged. "The censorship body, in by-passing courts, abridges the Constitution and opens the door to unlimited attacks on the right of an American citizen to express himself in writing."

AMERICANS AID JAPANESE

t million vitamin capsules to nourish ood victims in Kyushu Island were sent y members of North American churches

New ULPH store coming

Seven years ago the United Lutheran Board of Publication acquired the Lutheran Literary Board and its Burlington, Iowa, store from the Midwest and Wartburg synods. Many midwestern Lutherans got their church supplies there.

As business grew, the branch office became inadequate, partly because Burlington is not in the center of the state's United Lutheranism. The Iowa Synod requested the Board of Publication to locate the store in Des Moines.

Next month the Des Moines Lutheran Supply Store—No. 10 in the ULPH chain—will open in a central-city location in the Iowa capital (805 Locust Street). Dedication will take place September 22, with Iowa Synod President Alfred Beil, Publication Board Secretary H. Torrey Walker, and Iowa pastors and laymen participating.

Sheen on the Screen

There had been no doubt that Roman Catholic Bishop Fulton Sheen's television series, "Life is Worth Living," would be back on the air this fall. Before signing off for the summer the bishop had been told by Dumont network and his sponsor, Admiral Television Corporation, that

Hooper and Nielsen surveys indicated that in the three-way tug-of-war for Tuesday night listeners, he had bested Milton Berle and Frank Sinatra.

Analysis of 8,000 letters addressed to Bishop Sheen each week showed that nearly half his regular audience (estimated at 10 million) was Protestant.

Admiral was happy, therefore, to pick up the check as sponsor. To prove how valuable Sheen advertising was, Admiral commercials would sandwich the ecclesiastic's 25-minute religious discussion on 132 stations from coast-to-coast. When "Life is Worth Living" first appeared before TV cameras in February, 1952, only three stations carried it.

ULC Women to Cleveland

Cleveland, Ohio, had treated the United Lutheran Church well during its 1946 convention. Wives of many delegates to that meeting remembered. Last week the administrative committee of the ULCA's Women's Missionary Society selected Cleveland as the convention city for the next WMS convention, in 1955.

Sessions, said WMS Executive Secretary Nona Diehl, would be held in the Hotel Statler. Dates: October 1-5.

National Council critic is criticized

A little group of loud-talking people had tried to convince Americans that the National Council of Churches is a Communist-front organization. Congressman Donald Jackson was taken in by this slander campaign, and echoed the charges in his speech against Bishop Oxnam in the House of Representatives in March.

Loudest of the National Council's critics is a Wisconsin layman, Verne P. Kaub, who gathered a few people into what he calls "The American Council of Christian Laymen." One of their pamphlets has a hammer and sickle in vivid red and the caption: "How Red is the N

BIG TIME FOR TEEN-AGERS

Church meetings can be fun as well as inspirational, it was discovered by thousands Lutheran teen-agers at youth conventions this summer. The straw-hat girls we Southern Californians at Augustana Luther League conference, Boston. Last we 2,000 ULC Luther Leaguers conventioned on Miami University campus, Oxford, O

ional Council of Churches?"

This month Mr. Kaub had hopped over nto another field of action, and used he stationery of his tax-exempt "Ameri- an Council" for letters to U.S. senators ttacking the Tennessee Valley Author- ty. The letters, said Senator Estes Ke- auver, were "timed to arrive while the enate was considering the matter of ppropriations for the TVA for the com- ng fiscal year." A Council-endorsed ooklet entitled "Follies, Fallacies, and alsehoods of Tennessee Valley Author- y" was also circulated.

Senator Kefauver requested the Inter- al Revenue Department to cancel the ouncil's tax exemption and assess "ap- ropriate penalties." Kaub should be sted as a lobbyist, the senator suggested. It is a matter of considerable disgust to ne," wrote Senator Kefauver, "that Mr. aub, on behalf of the council, should ttack TVA as a 'drain' upon the tax dol- r of the United States while he and his ouncil can unjustly enjoy exemptions rom taxes paid by other responsible tizens."

ouncil counterattacks

While Kaub, Carl McIntire, and others ad poured out libels against the Na- onal Council of Churches and its lead- s, the NCC people kept quiet. They lculated that to sue, or even to reply, ould dignify their attackers more than eir importance justified.

But as the attacks increased, and have en abetted by such prominent persons members of the House Committee on n-American Activities, the National ouncil leaders decided to say something. his month the Council issued a 28-page ooklet entitled "Plain Facts about the ational Council of the Churches of hrist in the U.S.A." It is signed by the ief executives of 29 denominations which are Council members, including Dr. Franklin Clark Fry of the United Lutheran Church.

Up to 25 copies will be provided free to anyone who wants to help straighten out the misrepresentation of the Council (at 120 East 23rd Street, New York 10, N. Y.). More than 25 copies will cost a nickel apiece.

After describing nine of the prominent churchmen whom Kaub calls Red-fronters, "Plain Facts" says that "anyone so reckless or benighted as to describe such Christian leaders as having 'aided and abetted God-hating un-American organizations' completely disqualifies himself as an observer of American Christianity."

And so forth

Fifty-eight out of each 100 Americans are listed as church members, it was reported this month. A decade ago the total had been 50 out of 100. . . . Leonard Feeney had been excommunicated by the Roman Catholic Church in February for "stubborn disobedience" in insisting there is no salvation for non-Catholics. His followers still crusade for the Feeney cause, selling a book entitled *Bread of Life* and seeking converts. Six of the disciples appeared on the Notre Dame university campus in search of converts last month and got a most unfriendly reception. "The first sign of your approaching damnation is that Notre Dame has Protestants on its football team," a Feeneyite declaimed. When the Feeneyites tried to get in for an interview with the Roman Catholic archbishop of Chicago, Cardinal Stritch, they were arrested on a disorderly conduct charge . . . . . No garbed nuns will be permitted to teach in public schools of Idaho County, Idaho, it was decided by trustees of the country school district. Seven had been teachers in Greencreek and two in Keuterville.

World News Notes

CONGRESSMEN GET AROUN

EARLY THIS MONTH the U.S. Congress wound up its legislative session, and weary congressmen started for "home." In this case "home" may be anywhere on earth, for before Congress reconvenes representatives and senators will have visited almost every country outside the Iron Curtain! And they will have done it at the taxpayers' expense.

Congressional junkets are trips made by groups of legislators to learn at first-hand conditions in various parts of the world, particularly as they affect pending legislation. Some are serious inspections where such knowledge enables the law-makers to act more intelligently and capably in dealing with problems they face. Some are not.

Since these trips all take place at public expense, criticism is justly leveled at them when comparatively unimportant matters are conjured up to take travelers into pleasant resort areas or to enable them to wander around the world in first-class accommodations.

SOME PLANS made by congressional committees this year entail real hardship and indicate that they mean serious business. For example, the House Agriculture Committee will make a coast-to-coast bus trip to examine conditions in nearly every farming area before writing new farm price support laws. Other committees will study post offices in major cities, drought conditions in the Southwest, aid to the physically handicapped.

Armed Services committees of both House and Senate will go to the Far East and Europe. Public Works and Interior committees will spend some time in Alaska, presumably to see if it is ready for statehood. Foreign Affairs Committee members of both House and Senat will be seen in South America, the Fa East, the Near East and Europe.

The Senate's Atomic Energy Commit tee will hie itself off to the Belgian Cong to inspect uranium mines. The Hous Appropriations Committee plans to tou through Asia and Europe to see ho U.S. foreign aid funds are being spent i those parts of the world.

LEGISLATORS IN CONGRESS are on th whole sincere public servants who wa to do a good job. They are not high paid. But evidently some extra reward go with their job. Not many people a able to enjoy such vacation trips wi all expenses paid by the boss.

It's intruiging to imagine how simil junketing could apply in our congreg tions. Suppose Pastor Jones desired preach a series of sermons about t Holy Land. Surely he would be ful justified in wanting to see the place first hand. So off he would go—at t congregation's expense, of course! that seems unlikely, it only proves that congressman's life has some advantag over that of a pastor.

Actually, a pastor is sharply limited the amount of first-hand information can get. Suppose Pastor Jones want to preach a series of sermons abo heaven? The congregation might be w ing to pay his way, but . . . .

LIKE ALL GOOD THINGS, congressio junkets must come to an end. The a ministration has threatened to call special session of Congress in Octo to act on raising the national debt lim If such a session is called, there will b great scurrying home from almost ends of the earth.—A.P.S.

THREE YEARS AGO the Security Council, with Russia absent, voted to combat Communist aggression in Korea. The morale of the free world rose at this evidence of united purpose.

This week the General Assembly, with Russia present, meets to discuss the problems raised by an uneasy truce. The issues are not nearly so clear-cut, nor the action that needs to be taken so obvious, as they were in 1950. But the decisions that are made will help determine the direction of history.

As long as the fighting continued, U.S. leadership in Korea was accepted. With the signing of the truce, the focus shifted back to the United Nations and the political conference that is to follow.

Problems

WHAT COUNTRIES shall be represented at the conference table? This is one of the basic questions for the General Assembly to tackle. There is strong sentiment in the U.S. that only those who shared in the military action should be seated at the conference. Others urge that neutral nations should be included. Great Britain feels that there would be value in having Russia at the conference.

Another question is whether the agenda shall be limited to a Korean settlement, or whether a wide range of questions involving all of Asia shall be included. Some doubt whether the unification of Korea can be discussed intelligently without relating that issue to the other complex problems of Asia. One difficulty is that the nations attending a conference of wider scope would be different from the ones directly concerned with the future of Korea. The solution may be to have a conference on Korea first, then a later one on the Far East.

The question of whether or when the Communist regime in China will be seated in the UN lies close to the surface. Sooner or later, it is bound to erupt. The U.S. is opposed to considering the matter for the present, and will exercise a veto if the question comes to the Security Council. Great Britain holds that discussion of this problem should be postponed as long as Red China's behavior is "inconsistent with the principles of the UN charter."

It is inaccurate to speak of admitting Red China to the UN. China is already a member, and is one of the big five on the Security Council. The question is which regime shall be recognized as representing all of China. The U.S. tacitly acknowledges the facts by dealing with the Red regime in the Korea conference. Eventually, pressure from our allies is bound to result in the Chinese communist government being seated in the UN.

THE PERIOD of negotiation into which we are entering will be more trying in some ways than the fighting in Korea. There will be irritations, delays, embarrassing situations, which will try the patience of the western powers to the utmost. A very real function of the church will be to cultivate spiritual poise, wisdom, and endurance both among the people and in national leaders. Those who bear the responsibility of making decisions will need the prayers of all of us.

—ROBERT E. VAN DEUSEN

Dr. Van Deusen, Washington representative of the National Lutheran Council, writes a page on national news each week for THE LUTHERAN.

BERLIN HAS THE "FLU"

By STEWART W. HERMAN

Influx of refugees—mostly Lutheran—during first half of this year creates vast problems for German cit

GERMAN IS A REMARKABLE LANGUAGE. Words can be hung onto words until you get *Fluchtlingsdurchgangslager* which means "refugee transit camp." By way of compensation you can also abbreviate almost everything. During the war a *Durchgangslager* became *Dulag* and today *Fluchtling* has become simply *Flu.* Berlin definitely has a bad case of the flu!

In the first six months of 1953—eight years after war's end!—exactly 178,897 refugees arrived in West Berlin. Approximately 13 per cent were Roman Catholic and 82 per cent were Protestant, which in this case implies Lutheran!

Sentimentally, we would like to think of these courageous people, for the most part, as stalwart Christians fleeing the terror of communism for reasons of faith. This is not the case, however. It is true that there are loyal Christians among them and even some who had to escape because their defense of their church and their faith had finally got them into political trouble. This applies especially to the young people who belonged heart and soul to the church's youth group, the *Junge Gemeinde,* which was violently attacked by the Communists last spring.

BUT ON THE WHOLE the vast bulk of escaping refugees do not seem to put religious liberty very high on the list o the Four Freedoms. Primarily, they wan freedom from want, freedom from fea and freedom to think and speak. Free dom of worship, according to the leade of one big "refugee camp" in Berlin seems to come last.

"Most of them don't go to church her in Berlin," he told me. "They don't seem to be very much concerned about th church."

A great many conclusions could b drawn from this bold statement—an many of them would be false. For in stance, it might be assumed that thes refugees had been partially infested b communism and had become atheist That would certainly be dead wron Or, it might be assumed that the churc in the East Zone had really collapse when the Russians took over, thus mak ing Christianity a dead issue.

BEFORE JUMPING to any conclusion two factors should be noted. First, th Christian church in East Germany very much alive. It certainly is not tru that good Christians have to flee west ward to find churches in which to wo ship, if that is what they want. East Ger man pastors are loyally and heroically tending their flocks.

Secondly—and this is very significa —a very large percentage of those wh are rejected as having had insufficie grounds for flight from the East fall in the category of those who do not hav firm roots in religious faith. They su

---

Dr. Herman is executive secretary of the Committee on Latin America of the Lutheran World Federation. Last month while attending LWF meetings in Europe he revisited Berlin where he lived 1936-41.

umb more easily to panic and fear.

This does not mean that these refugees re physical cowards. It takes plenty of ourage to kiss the past good-by and go lindly into an unknown future with othing more than you can carry in your ockets! In other words, physical courge may enable a man and his family to ee, when it would require moral courge for him to stay and see it through to ne bitter end. Judgments are dangerous. Only God can read the heart.

I TALKED WITH A NUMBER of recent efugees and thought that their morale as excellent. This is not the same as oral courage. All of them had been approved" for transfer over the Iron urtain into West Germany. (No seats n outgoing planes are left vacant.) hese were obviously decent and honorble people—exactly the kind of averge person you find in an average street any average American town. But hen I tried to think of my own neighborhood at home it was a bit of a strain to imagine the Barnums, Taits and Westons losing their homes and living with several other families in a barren room, sleeping on hard pallets in double-deck bunks and squatting to eat their one warm and two cold meals from plates on their knees. Can you imagine it happening to you?

In a situation like this, when people are critical of God, the job of the church is not easy. But it is plain—namely, to minister to all. This the German church is trying to do. Through its *Bahnhofsmission,* it reaches at least two-thirds of the refugees as they come over the border, that is, more than 100,000 in 1953 alone! At three stations there are rough-and-ready dormitories as well as friendly food, expert advice, and nurses to look after children.

THROUGH THE HILFSWERK there are clothes and shoes to replace what was left behind. Some men have swum naked over lakes or rivers! Nervous and tired mothers are given a chance to rest and relax away from camp. Women of the Berlin congregations volunteer day-in and day-out to ladle coffee and milk (6,000 servings) in the huge hall where refugees stand by the hour to be "processed" for acceptance and departure.

Last but not least, there is Pastor Ahme, representing the spiritual ministry —a sort of head chaplain for some 60,000 refugees, especially the big camps which can be considered as huge parishes. Services must be planned, personal needs of the soul must be met, instruction given to the youngsters, and special appeals heard. There is a new effort to set up "parish barracks" near the big camps. Five are planned and will soon be ready for use. The people are responding.

BERLIN'S BRANDENBURG GATE
Borderline between the East and West

I visited one that was already in operation. The Swiss churches had donated the barrack and provided a pastor and nurse. Its rooms were chock-full of boys and girls, men and women—all of them glad to escape from the grim, gray walls of the crowded rooms in which they had to eat and sleep. Here there were games and books and good counsel and—evening prayers in freedom. This is the sort of thing they were looking for when they left home.

When and if the time comes to emigrate—that is, overseas—the Lutheran World Federation stands ready to help. Mrs. Justine Bodensieck is the representative both of the LWF Refugee Service and of Lutheran World Relief, and the strings of contact with all the Lutheran churches in the world are at her fingertips.

BUT WHAT ABOUT THOSE who can't go forward and can't go back? Over 125,000 are stuck in Berlin . . . probably twice that many. They live in an underworld, without official residence permits, without work permits and—as if it matter—without even the right to vote. They can live gratis in the permanent camp and receive free meals. Moreover, family of four is given an allowance o $2 a month. They are condemned to si out the cold war as objects of charity.

Maybe some of them should not hav come. There is good reason to discour age too great an inflow. One way to d it is to examine cases on merit and b severe with ne'er-do-wells and adven turers, to say nothing of criminals an spies. But that doesn't solve the presen problem of tens of thousands of unhapp "zombies" — living deadmen — who be long neither to the East nor the Wes The church is trying to cope with thi problem by personal visitation, a splen did program. But that is not the rea answer to the dilemma.

Berlin really has the flu. If we are nc careful, the disease will become worse Indeed, it could be fatal to a heroic city Something more must be done about th zombies.

BY ORGANIZING A MISSION CONGREGATION IN CALIFORNIA,

A DP PASTOR DISCOVERS AMERICA

By BRUNO I. EDERMA

Our church life is much different from that in Europe, but starting a new church proves to be exciting work

TWO YEARS AGO I had not heard of Norco. Now it's my home. I am working to develop the mission field at Norco and vicinity. Two years ago I didn't care a thing about weather conditions down here. Now I like rainy weather on weekends—it gives a boost to church attendance.

My task is to build up a new congregation. I never have done anything like that, although I have quite a few experiences in the ministry for over 20 years. Grateful to synod for the confidence it put in me, I plunged headlong into the deep waters of a mission pastor's life.

FIRST I BOUGHT a lot of books with titles like *Building Up Your Congregation.* I sought the advice of experienced mission pastors in my neighborhood and gathered any bit of information I could get. It all boiled down to the fact that the main task of a mission pastor is calling on prospective members. One minister even said "Calling is more important than preaching."

I always have pitied door-to-door salesmen and tried to be as friendly to them as possible because of their difficult way of making a living. Now I was expected to do about the same job. In Estonia the pastor sat at his office desk and people poured in to see him. The secretary was busy keeping the line of callers in order. I have now experienced different situations in my life. I have learned to do it the other way.

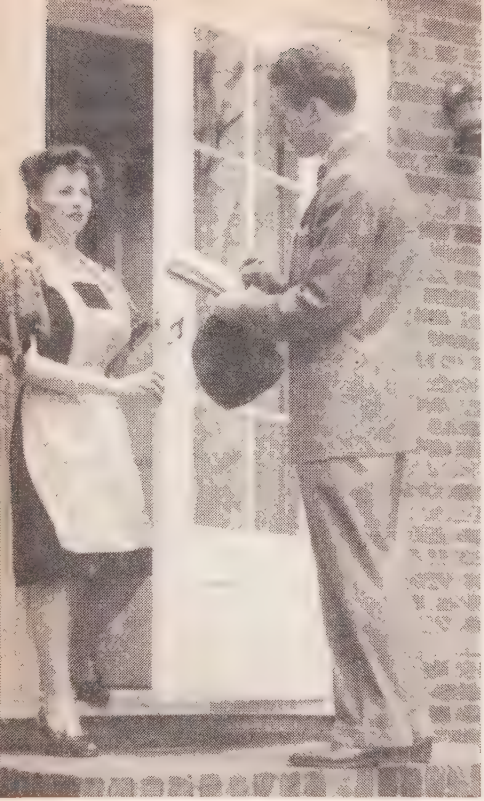
Chino is one of five communities in my mission field. There is no Lutheran church in the big valley with a diameter of over 20 miles. The territory of my mission field covers about the area of my former congregation in my native country, Estonia. Such a big area is quite familiar to me, but it still seems strange that the bulk of people are not Lutherans.

CHINO GREETS INCOMING people with a big sign that reads: "A growing city, good schools, industry invited." It didn't say that it was interested in my coming. I had a list of 100 unchurched families prepared by a canvass some time ago, with only six families of Lutheran background.

Strangers in Chino have a hard time finding the names of streets. Street signs are either missing or covered with dust, usually painted on the curb close to the pavement. I learned the names of the streets by the gracious help of two attendants at a filling station. And then I started pushing doorbells.

I had to overcome an inner reluctance to such work. I know that this is the

The Rev. Mr. Ederma came to the United States after the war as a displaced person from Estonia, where he had been pastor of a large congregation. Two years ago he was assigned to organize a congregation in a growing area in California.



PUSHING DOORBELLS IS TEDIOUS
But the results are rewarding

way the Word of God must be brought to people and I have experienced wonderful blessing since I started with calling. I got so used to calling on people that some days each week I live in my car.

Last year I made about 1,500 calls. Out of the 100 families I mentioned, two have joined my congregation. Church attendance is growing steadily and more than doubled during my first year of work. However the harvest is coming in very slowly. My neighbor, Pastor F. W. Heinecken of Riverside, likes to comfort me by saying "Be patient. It's God's work, not yours."

I always liked statistics. Figures tell interesting stories if one understands how to read them. There have been added to my church an average of three persons a month. I delight myself with the bright prospect of having a congregation of 300 in about seven years. There is hope that the number of incoming people might be hurried as soon as we get our first church unit built.

IN SPITE of the importance of calling preaching comes first. It has been a great source of joy to have a congregation listening attentively to the Word of God. I am often exhausted after preaching a sermon—beside the California heat this is due to the fact that a preacher must first get heated up himself!

Our local Council of Churches, that covers half of my mission field, has enrolled 30 churches. The Catholic Church in this area numbers 4,000 members, many of them Mexicans. Five Protestant churches have a membership of about 400 each. All other churches are smaller and I suspect that at least 30 per cent of those churches have about the same small membership as my young mission. As the entire population of this area numbers about 23,000 we might have 40 per cent churched people here, a little more than the California average.

THE FIELD IS VAST and the needs are great. Very seldom I have met a person who had been contacted by another minister. But a grave danger confronts me almost every day and hampers my work. Unchurched people get mixed-up in view of the multitude of churches and in listening to hundreds of interpretations of Christianity. There is a lack of knowledge in religious matters, a widespread ignorance of the basic facts of the Christian faith. As many small denominations differ only slightly from each other, people have cultivated a habit of indifference that is wrongly regarded by them as tole

ance. It serves to provide a cheap excuse for staying away from church. I found about 100 former Lutherans in one residential area. Having abandoned their membership "back East" 10 or more years ago they are unable to get started again. I still have not found an answer to the problem of how to wake them out of their indifference and complacency.

Have you ever met people who said, "Oh, you are a Lutheran minister? I never heard of such a church." Another person said with an air of assurance, "I know the Lutherans very well; they are a branch of the Catholic Church."

I called recently on a woman who told me how the church had disturbed her peace. "Do you Lutherans shout and cry and jump up and down at your services?" she wanted to know. I assured her of the decency and dignity of our services. I am still in doubt if she became convinced.

AMERICANS ARE very generous and polite. They are used to giving and they like to make gifts. It is wrong to say that Americans are interested only in making dollars. Lack of stewardship and small giving are European failures. Church people lead all others in giving. The way small congregations keep up with their budget ought to be commended. I am proud of Bethany at Norco, that last year contributed $70.68 per confirmed member to all causes of the church.

People are also polite, neither using harsh words nor name calling even in case of an auto accident. People like to say gracious and kind words to each other. With one exception I have not met a rude person. Out of this politeness came my first big disappointment. So many had told me "It's nice to see you, Pastor. Come again! We will be in church on Sunday. We like to send our children to Sunday school." But they never came!

The longer I work as a mission pastor the better I understand how pastors of big congregations sometimes resign and leave the work they had built up for years and years in order to take on all the troubles and pains connected with the birth of a mission congregation. This is the way the church must be planted. It is difficult, but exciting. And it offers hidden rewards.

UNCONSCIOUS WITNESSING

"WHO INFLUENCED YOU?" a friend once asked the brilliant preacher, Henry Ward Beecher. "Was it some college professor, a clergyman or a faithful Sunday school teacher?"

"I'll be glad to tell you," Beecher replied. "Actually the person responsible did not consciously try to direct my path. I doubt he knew at the time what an influence he had. He used to lie in his cot and read the New Testament, hardly aware that I was in the room. Then he'd talk to himself about the part he'd read. Sometimes he'd chuckle over the message. I'd never seen the Bible enjoyed like that. It challenged me more than any other one thing in my life."

"But you didn't tell me who the man was."

"Oh, I'm sorry—that man was Charles Smith, a hired man on my father's farm!"

—MARGARET ANDERSON

Where Every Woman Knows

By ESTHER BERGEY

In Manoa's Trinity Church, they're all "on the inside" as members of the Woman's Guild and take part in its program

Our church is in a growing community. We are thankful that our membership has kept pace with this growth. The congregation tripled in the past ten years.

Organized in the usual manner, the women of our church had a missionary society and a ladies aid. Each was a hardworking part of the church. But each society seemed to reach a certain stage of growth and then stop. This meant that we were not bringing to them the many people who were affiliating with our congregation. New members were not being assimilated into our parish life.

The missionary society had an enrollment of twenty-two; the aid society about sixty. The usual percentage in each group was active. The need was felt to have some way of integrating new friends into our groups. We needed them and their talents.

Our Presbyterian and Methodist friends had a unified plan, with a single large organization for women, and within it small groups which met monthly in the homes. Our pastor explained to us that a similar arrangement had been recommended for Lutheran congregations.

So we started to work. This type of experiment could not be made in a hurry and without sufficient information to pass on to our women. We had to have their approval and—more than approval—their whole-hearted support.

Holy Trinity Lutheran Church at Narberth, Pennsylvania, had a unified plan. Their organizer, Mrs. W. G. Briner, gladly consented to come talk to our ladies aid. Mrs. Briner explained how they had formed circles, made plans for a program for each monthly meeting in the church, used the missionary topic for the home meetings. She said they had voted to depend on free-will offerings to meet their financial needs and that after a fair trial felt they would never go back to fairs, suppers, and so forth, as a means of securing money for their church.

So we began working, with the help and guidance of our pastor. The change took a year. Carefully and prayerfully we made our way. We visited circle and monthly meetings at the Narberth church. Finally we evolved a definite but tentative plan. It was adopted for a trial. The missionary society and the ladies aid voted to merge. This organization was to be called "The Women's Guild of Trinity Lutheran Church, Manoa."

Every woman and girl of the church family is included. There are no divisions except afternoon or evening circles. Each woman indicates her preference. This means about 250 women. The guild is divided into groups called "circles." Six meet in the afternoon, six in the evening. The guild also meets once a month.

A financial plan for distribution of our funds was worked out. The following was decided upon: 30 cents of every dollar would be for missionary activities, 30 cents for general church support; 30 cents for our building fund; and 10 cents for operating expenses. This plan is still

n operation and seems satisfactory. Our nissionary funds doubled with this dis- ribution. Our income is free-will monthly fferings at our guild and circle meetings nd our "thankofferings."

Our Ladies Aid which had formerly arried on many activities in behalf of ur congregation passed these responsi- ilities on to the new organization. Others ere suggested by the pastor. It was de- ided to have each circle perform one of nese activities. Each was written on a ip of paper and the leader of the circle rew her's by lot. Some of these projects re: care of communion vessels at each ommunion service, visitation of the ick, receptions for new members, altar owers (see that memorials or other owers are on the altar for every service; stribute after service to sick or shut-in), orld Day of Prayer, Thankoffering rvice, supervision of kitchen, choir owns, preparation of guild booklet of tivities for the year, and others.

Besides such activities each circle has opportunity to assist at the monthly ild meetings. Since some of our women e not free to attend daytime meetings, d others cannot attend in the evening, have five luncheon meetings and five ening meetings each year. At all of se, circles take turns conducting the votions and being hostesses. A free-will ering is received.

Our circles also assume other responsibilities such as sending articles needed by our various social mission fields, sewing for leper colonies, making gifts for shut-ins, sewing for hospitals, providing Christmas for oldsters or youngsters who otherwise might be forgotten.

For our lesson study for the circles we have tried several plans. The first year we used *What a Church Member Should Know* (Zinck), last year *Truths We Live By* (Heinecken). This year we are using a varied series from material from the United Lutheran Publication House and original topic studies by our own members. We also include many Women's Missionary Society topics.

Our guild programs are planned a year ahead of time. At these we try to have a variety, including a foreign mission speaker, a home mission speaker, a men's night program when the Men of the Church are our guests. At one meeting this year our pastor is speaking on "What Books Shall I Read?"

As soon as a woman joins our church or becomes an "active prospect" she is assigned to a circle and automatically becomes a member of our guild.

This plan has worked for us. It was not original with us. We were seeking in some way to help all our women feel they are a vital part of our congregation and that we need them. It is still new to us, although in operation for three happy years. Our missionary activities have been greatly enlarged. Our other activities have been better understood.

GOOD HOUSEKEEPING IN CHURCH

By L. M. HAYNES

Dirt, drabness and poor taste cannot be tolerated by those who look upon the church as God's House

WHAT I EXPERIENCED recently in my hunt for a new church home literally shocked me. And now, looking back, it all seems unpardonable, because the remedy for the unhappy situation is within the reach of nearly every church.

It was the first time I had ever been in a position to "shop around" for a church. I moved into a community where I had opportunity to visit half a dozen nearby congregations before making up my mind which appealed to me most.

To make a decision, I reasoned, I would not let myself be too much influenced by the personality of the minister or his ability to preach, the choir, or the church building. These were the human elements, I reasoned, and as such they would be bound to vary.

However this proved to be one of those theories which is good in principle but extremely difficult to put in practice, since these matters intrude themselves with great force in every church. As my search went on, I began to wonder if one really can ever separate completely the spirit of Christianity from its practice as carried out in various churches. There was no denying it, some churches which I saw were downright unattractive.

I AM NOT quite sure when the word "ugly" began to rear its undesirable head as descriptive of several of these churches. Perhaps it followed the Sunday after I returned from worshiping in a cold, taupe-colored little church where the dust lay so thick on the pews that I had to give my coat a good brushing when I got home.

Possibly it came after I had sat through an hour of gloom in another sanctuary where the lights had been dimmed so low that I could scarcely read from the hymnal. I remember so well the shiver that came over me when I reached the street after my escape—a shiver that may have been encouraged by the fact that no one had spoken to me except the minister.

I was heartsick after seeing one church which I knew its members were neglecting. It was a large congregation and I approached it with high hope. From the outside the respectable gray stone building was marked by a tower and pointed arches. Inside, the gray turned to brown. The dingy walls were shockingly dirty—the accumulation of years of smoke from a coal-burning furnace.

The choir and the music in this church were good, but why had these people allowed what had once been their beautiful church to fall into such dingine Could not a congregation of this s manage to clean up and perhaps paint place of worship?

Following the service I decided visit the parish house. It was a hu structure and as I wandered throu room after room, getting lost two three times, I was shocked to note accumulation of dirt on the floor a stairs in many places. In the room cupied by the junior department I sa

crepe-paper "altar"—a tawdry affair. It had been made by decorating an old adult-sized pulpit with orange paper. Propped up on it was a cheap gaudy reproduction of a picture of Jesus. "Is this what children are given by the church to represent what should become the greatest thing in their lives?" I asked myself.

I REMEMBER another church around which the friendly minister showed me with pride. It had been an inspiring service and my mind had almost succeeded in shutting out the drab walls and the two choir members who were evidently discussing a matter of considerable mirth during the sermon. I had liked this church. Perhaps it would become my church home.

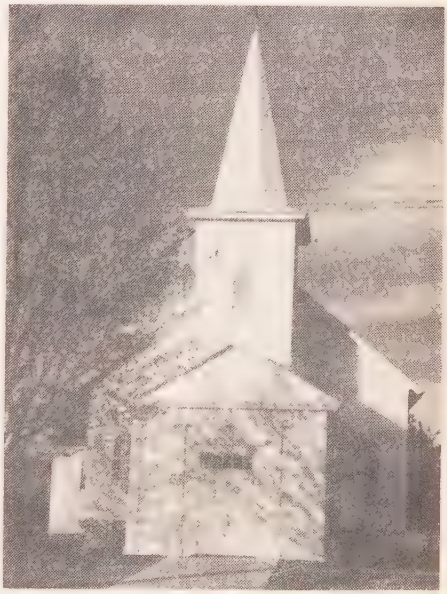
But what a comedown when I entered the parish house! We went through room after room which was heavy for lack of color. There were gray or brown walls and rugs, kitchen chairs which had been painted brown, and everywhere there were faded, colorless, cheap pictures.

"THIS IS NOT fair criticism," you may say. "There are many lovely churches, large and small. There are churches where good taste and cheerful furnishings prevail, where cleanliness is truly next to godliness."

I saw such churches, and finally became a member of one. But the fact remains that the negative, unpleasant features fairly screamed for attention and could not be ignored.

The church where I am now a member is tiny and new. In fact, it is not yet completed. Its large clear-glass windows admit the light. There is a rich green rossal curtain, of the same material as the altar and lectern paraments. This is the only color in the sanctuary except for the flowers, but someday a green carpet will be laid down the aisles and on the chancel floor. The small choir is always robed in clean fresh surplices. In a year's time there will be pews, but meanwhile the folding chairs are not objectionable.

This church looked neglected . . .



. . . until alterations and good care showed that somebody was interested

The good taste and careful planning here are worthy of the house of God. The work of completing the parish house is largely being done by the members themselves. The men are laying the floors, helping erect partitions, and even doing the plastering. The women are making draperies and slip covers.

All color schemes have been carefully planned. There is to be some color on the walls for is it not appropriate for a church building to radiate a joyous atmosphere? Should it not be a place where men, women, and children love to come because there they find a happy expression of their faith?

WHAT OF THE older churches which must work with what they already have? What can be done with the dullness, bad taste, and grubbiness which too often prevail? It would seem that church members might well take a look at their situation and try to correct it.

Is not the lack of cleanliness unpardonable in a church? If a church cannot afford a custodian or is too large for one sexton to handle, cannot the members themselves organize to do some of the work? An hour or two a week of cleaning and dusting would not seem an impossibility for most church members. Walls, woodwork, and floors need to be kept clean. Frequent cleaning will help fight that grubbiness which comes when dirt has been allowed to accumulate for years.

Paint and dye can make much improvement. All through my period of visiting I kept wondering why some of these churches did not have an old-fashioned painting bee. Country churches have done this. Why not town and city congregations? A crew of church members could do wonders to dingy walls and woodwork. Women could dye faded or unhappily colored draperies and slip covers at a small cost. Surely there is at least one person in each congregation who would be glad to share a talent for decorating to plan new color schemes in good taste for the parish house.

THE PICTURE situation in nearly every church I visited was depressing. Year after year the same pictures had been allowed to hang on the walls. I saw only a few reproductions of fine religious art. I kept wondering why so many churches use cheap reproductions of poor paintings. At last I realized that it was because no one paid any attention to the problem. The pictures were just "there."

In some cases members probably had pictures of the type called "calendar art" and because they appeared to be religious thought them a suitable gift for the church! Even churches should look good pictures in the face.

Could not each church appraise its pictures, removing those unworthy to hang on its walls? Could not a committee of people who know something about art be appointed to select good prints with subject matter suitable to those who are using each room? I thought of the inexpensive colored prints I had seen in art museums and wondered why some of these did not hang on the walls of Sunday-school rooms.

I would not write this if the situation couldn't be improved. It is because I feel it is so important for church members to keep their churches attractive and clean that I relate this account of my reactions to my wanderings. Should not the Christian's place of worship be worthy of the God whom he worships? Simplicity and lack of display may be the keynote for the Protestant. But when church members care, and are willing to work, color, cleanliness, and life can come to those gray walls and interior

They Were Kissed by God

y GERDA MORBERGER

Even in unexpected places incidents of love and kindness showed that people had turned their faces toward the Light

When I was sixteen we in Vienna were acing troubled times. The threat of the nmarching storm troopers cast its sha- ow over impoverished Austria. Normal onditions could not be maintained. So ıy parents said to me "There'll be no ıcation trip for us this year. Just go ıd swim and enjoy yourself at our anube shore until school starts again."

But I was eager to see the world and oon I persuaded them to let me make her plans. Some friends offered me a t to Switzerland. Then someone took e through Germany and I found my- lf at Flensburg, the Danish-German order town. Little could I foresee that 3 years later I would return to this town aid an American pastor in distributing fts from Lutheran World Relief to ref- gees, starving in that year of 1948, clad aly in rags and looking on the new esses, shoes and stockings first in un- lief and later in indescribable joy.

Flensburg was quieter and pleasanter 1930. I was invited to stay with a stor's family. It was the first Lutheran rsonage I had ever been in. Coming om a country whose population was erwhelmingly Roman Catholic, I was e of two lonely Protestants in school. ıad never seen much of parish life and enjoyed the restful, spiritual atmos- ere of the parsonage.

"Why don't you go to visit Bishop Soderblom?" the pastor suggested. I had told him with the trust and fearlessness of the young and innocent that I was out to see the faces of those whom God had kissed! In spite of a very sober and realistic upbringing I put my desire into such romantic words.

That suggestion led me to an experience which was a privilege I have never equaled. For in Stockholm I found a truly "chosen man" blessed by kindness and God's grace. I was just a little nobody, but he greeted me graciously and asked me about Vienna and about my summer enterprise. And there were many other visitors—distinguished clergy, rich men, politicians.

The ones he seemed to take most to his heart were three vagabonds who were tramping through Europe on a vacation trip. One was a clever and God-fearing scholar who just felt the desire to travel around the world wearing sandals and longish hair. Wind, rain and sunshine could not take away the paleness of his brow. He was not what the British would call a "crank"—he was German and now teaches in a Christian Youth village. But he sat and discussed with the bishop questions which will never be solved by human brains and which yet will be always in the thoughts of those who are troubled by human foibles.

On that summer's journey I found many faces "kissed by God." I found them later also in the strangest places—even in totalitarian states.

s. Morberger is a radio commentator in logne, who visited America recently on State Department exchange program.

By a strange coincidence I was able to visit a country prison in Tiflis, capital of the Soviet state of Georgia. Of course, there are in Soviet Russia still many whose deep faith in God has not been killed despite oppression and punishment. But to find a prison warden who was an open believer almost took me aback. One evening I walked with him along the banks of the river Terek. It was just before World War II and I was no longer quite so young and innocent. I had learned to hide my emotions, but still I dared speak up to this man, who was actually a servant of the oppressors. In his face I saw a light which made me sure he was a believer, so I asked him why on earth he carried out his nasty job.

"Should not these poor condemned unhappy souls have someone who is good to them?" he asked. "They need a consoling word and a helping hand."

"But aren't you afraid? They may have spies and secret police in the jail!"

His smile was one of resignation and sorrow. "I know what will happen t me in the end, but He who reigns over u will be with me now and in the last hour, the prison warden confessed.

As I shook hands with him I was im mensely grateful because I could leav Russia with the conviction that God omnipresent. Sometimes when I had see the endless lines of convicts going nort and east to their detention camps—pe ple who probably were skilled engineer workers, intellectuals and peasants wh had done no harm—I had succumbed t torturing doubts and despair. I kne that the government needed railroad gigantic canals and other things whic required cheap labor. But to see inn cents picked up in the early mornir hours and driven away to die from fros starvation and punishment was painful

ONE DAY I MYSELF was in prison. A other oppressor, in another country, ha seized me. I was in the Gestapo ba racks of the Blackguards in German

LOVE AMONG THE RUINS
American youth helps rebuild shattered German church

For seven weeks we did not come out into the open air for a walk nor did we have opportunity to change our clothing. All we got to eat was a chunk of moist bread and a dark dubious brew, which six years later in the hungry days of postwar Germany we called "mookifook."

A girl of 18 and I were confined in a small cell with only a heap of straw for a bed. For five days we were not allowed to speak. I learned later that a classmate who was in the forbidden Blackguards had betrayed her to his superiors because she had once helped an old Jewish teacher who was beaten badly and stripped of his clothes in the art school where she and the Blackguard boy were students.

While we lay in silence in our cell, they were beating up men in the next room. Later we learned that among them had been the former Lord Mayor of Vienna.

When we felt the necessity to relieve ourselves, we had to ask permission of the guard who stood before the door. We were not in a proper cell because this barracks was a former business house. The furniture had been removed and straw was strewn over the floor. Then the man went with us and we were not allowed to lock ourselves in the toilet. I cried softly out of shame and anger that we were driven to live like animals. The guardsman waited quietly but then he said, "I am sorry for all this but God will be with you and one day you will be out. Then pray for us."

I looked at him in amazement but dared not speak. I nodded and stayed very still for a moment, folding my hands. Then he took one of my hands in his and caressed my unkempt hair. We had no combs or even water to wash with during these first days in prison, and must have presented a rather disgusting sight. But even amidst his dirty work this guardsman was overtaken by fear of God, who sees and hears and judges.

There is a darker side to the story. I met many people who denied God, who refused to believe and rejected His very existence. Some of them did no direct harm. They were helpful people full of neighborly love for their fellowmen, but materialists at heart who had no room for devotion. I never give up hope that one day they will turn to Him.

But there are evil creatures who really abuse God. In postwar Germany I was forced to witness some scenes which make me shudder. One mother in a little German town cried in hysterical laughter when her eight-year-old boy wanted to say his evening prayer. "I am longing for the day when you will laugh at the old man in the so-called heaven," she shrieked. The earth did not shatter at these blasphemous words. We just stood there, pale and lost. The little boy did not understand what was meant. He muttered his prayers and fell asleep with the happy unconcern of a child.

Another incident concerned an old man whose son gave him a wonderful hand-carved wooden cross as a birthday present. The boy hung it nicely on the wall, but the father tore it off and broke it across his knee in rage. He had no special reason—he was just one of many people who had lost all faith and hope.

I know now that there is evil a-plenty abroad in the world. People deny the very existence of God and go around doing harm. I am no longer so naive and innocent as I was on that bright summer day in Flensburg. But always there is consolation. There's more kindness and good will and love in the world than hatred and denial. Even in the most unexpected places I still hope to find occasional faces "kissed by God."

QUARREL

about a Cat

By IRMA HEGEL

Elizabeth feared foul play from her neighbor until the pastor's call set her on the right path again

ELIZABETH CAMPBELL put her car into the garage and locked the door with her usual thoroughness. She shifted her bulging bag from one arm to the other and began calling "Rajah! Rajah!"

Strange, she thought, frowning. The cat always came to meet her when she returned from her morning marketing.

"Kitty, Kitty!" she called again. "Come, Kitty, Kitty!"

But there was no quick movement in the hedge, no sign of the cat anywhere. Elizabeth glanced at the white house next door, remembering the quarrel of a few hours ago. Judith Gart had reprimanded her sharply because Rajah had been after the birds flitting about the Gart bird bath.

"If you don't do something about your cat, I will, Elizabeth Campbell."

"But, Judith," she had protested. "Rajah's too fat and well-fed to really catch a bird."

"You've heard me warning you, Elizabeth."

SILLY . . . THEIR FIRST QUARREL in the five years they had lived next door to one another. Judith wouldn't do anything to Rajah. Or would she?

"Kitty, Kitty!" Elizabeth cried, her anxiety mounting.

She went indoors, still uneasy. Judith *might* be angry enough to hurt the cat . . . maybe throw a well-aimed stone him. She walked to the window ne vously glancing out into the Gart yar Judith's laundry was flapping in t August sunlight. No sign though, eith of her middle-aged neighbor the c Elizabeth returned to her task of putti away groceries, ever alert for a scratc ing on the door. Rajah had nev miaowed in all the eight years that she had him.

No claws scratched the door. At no Elizabeth made herself an egg sandwi and a cup of tea—not because she w hungry, more because she wanted som thing to do. Better keep busy, she minded herself briskly. Stir up a r loaf—that was handy to have around case company called. Better still, s would make two nut loaves.

THE NUT LOAVES were cooling on t cake rack and the kitchen was still fil with the redolent fragrance of th baking. It was two o'clock and s Rajah had not returned. Elizabe strolled restlessly about the garden, ag calling the cat. Was it her imaginati or did she see Judith's face peering at from the window next door?

It was Judith, Elizabeth decided. Sh killed Rajah, that's what she's do Buried his soft furry body so no c

would ever know. Selfish opinionated old woman! And Rajah had never killed a bird in his life!

Elizabeth's rage against Judith increased by leaps and bounds. She went indoors, heatedly planning divers ways of getting even. The front door bell rang and she started eagerly. Maybe it was one of the neighborhood children bringing Rajah back . . .

She opened the door, disappointed to see only the Rev. Mr. Dingle outside.

"Oh—hello, Pastor Dingle!"

"Good afternoon, Elizabeth. You look upset. Has anything happened?"

"RAJAH'S GONE." The tears welled up in Elizabeth's eyes and went spilling down her rounded cheeks. She didn't care. "I suppose you think he's only a cat," she continued angrily. "He isn't. He's all I have since Watt and Glen left me."

"Of course," the minister murmured, following her quietly into the living room. He sank down in a chair. "I can't believe Rajah has wandered off. Let's see—you must have had the cat for eight years."

Elizabeth nodded, dabbing at her eyes. "Rajah didn't wander off, as you put it. He was killed by that fiendish woman next door. Just because he shooed her birds from her precious bird bath. As if those sparrows and jays wouldn't fly back."

"Elizabeth, you have no proof that Rajah's dead."

"Oh, yes, I have. Judith threatened me this morning. She said, if you don't do something about your cat, I will."

"Judith was angry for the moment," Pastor Dingle pointed out. "She wouldn't harm Rajah. Now come, Elizabeth, be sensible. You say the Lord's Prayer. Think of those words, 'Deliver us from evil.' Have you ever asked yourself what evil is? It is fear, for one thing—fear of the imagined wrongs others may do us, foolish anxiety that strikes at our health and peace of mind and happiness. Believe in deliverance as you pray and make yourself love. Be thankful for Judith's friendship, her nearness as a neighbor. Hold that thought."

ELIZABETH LOOKED at the minister's patient face, his kind blue eyes, the worn suit, shining at the seams from repeated pressings. Poor man, she thought, he really wants to help me.

"All right, I'll try being neighborly," she promised.

He rose, patting her shoulder kindly. "I must hurry along now. They took old Mrs. Ely to the hospital today. I want to visit her. You'll let me know about Rajah, won't you?"

Elizabeth saw the minister to the door and watched him patter down the steps to his outmoded car parked at the curb.

The church should really pay him more, she mused. Maybe, in November, I'll increase my pledge. I could do without that new living-room suite. A few slipcovers would cover the worn places in the upholstery. Then the thought of Rajah returned and she moved impatiently toward the kitchen, listening for the scratches on the door. The nut loaves still stood on the rack, beautifully brown and high.

SHE HAD A SUDDEN impulse to take one to Judith—it would be neighborly! She tore off waxed paper from a roll, selected her best plate from the china cupboard, carefully placed the bread upon it, and walked out into the hot sunlight to the white house next door. Judith was on the porch, crocheting. She looked up surprised as she saw Elizabeth coming.

"I just had to!" Elizabeth said. "They came out so good. I thought you'd like one."

"Why, Elizabeth, how nice." Judith peeked under the waxed paper. "Your own nut bread. George will drool when he sees it. Do sit down. I've felt so guilty since my explosion this morning. I hung a new bath on chains from a tree branch. An old lighting fixture—did you notice? The birds are quite safe now."

Elizabeth sat down in a porch chair. "It makes no difference," she sighed. "Rajah's gone."

"He couldn't be," Judith protested, the smile fading from her thin sallow face. "He's always in your yard or ours."

"He isn't now. I've called and called."

"Let's see. After you left for the market, Rajah was over in our yard and I scooted him out. I had a sprinkling can in my hand and I'll admit I wet him a bit too. He went back to your yard, just as he always does."

"Rajah usually meets me when I come from the market," Elizabeth declared.

Judith was silent, her thin face wrinkled in thoughtful meditation.

"I frightened him—you know how he hates water." She put the nut bread on the porch table and stood up. "Come along, Elizabeth, this is only an idea, still Rajah might be there."

"*Where,* Judith?"

"In your garage. You locked it, didn't you?"

"I always do. But Rajah never . . . unless there is a carton under Watt's workbench. He might have crawled in and gone to sleep."

The two women walked to the garage behind Elizabeth's brown shingle house. Elizabeth opened the doors and Rajah shot out, ears down, tail shaking to show disapproval of his long imprisonment.

Elizabeth gathered him in her arms. "I know you think me a fool, Judith, acting this way over a pet. But he was Glenn's cat. Such a quiet boy, Glenn always over his books. Dogs were too noisy for him and Rajah suited fine. After Glenn was killed in Korea, Rajah seemed more precious somehow — something Glenn had loved, left behind."

Judith put her arm around the humbled little figure beside her. "I won't see Rajah again. I was out of sorts this morning. I guess you noticed. A silly quarrel with George—would you believe it?—a suit I think is too loud and George adores Trifles. Just like our tiff over the bird bath."

THEY WALKED TOWARD the house together, Elizabeth still carrying the cat.

"I know," she admitted. "Those awful little things. What fools we are to permit them growth, even for a second."

She smiled then. A quarrel, a lost cat, a chance call from the minister. Oh, how three small happenings could end up in a happy, satisfying day.

ABUNDANCE OF COOKIES

I WAS GLAD to be out so early in the morning. It's been so hot in the middle of the day, I wanted to get my week-end marketing done before the sun got busy.

Apparently a lot of other people had the same idea, for the parking lot was half-full when I pulled in.

"There's a place! Right over there!" cried Pete, driving as usual.

"Now, Susie, wait," I said, pulling on the handbrake. I've grown so used to making the remark every time I stop I'll probably do it some day when she isn't in the car at all.

"Take my hand, Susie," said Karen.

"No!"

"Here! I've got her!" Pete siezed her firm triumphantly.

POOR SUSIE! Pushed and pulled and tossed by the whole family. When Karen was her age everyone called her "mother's little helper" and "big girl." No wonder she grew up faster. The youngest has a lot to combat.

Even the parking lot was pleasant in the lovely summer morning. The poplars along the eastern edge of the graveled space cast shadows on the white pebbles.

"Careful," warned Karen, bending over Sue, "it will hurt if you get a stone in your shoe."

"Not very much, will it, Susie?" I laughed. "And Karen forgets you know how to take your own shoes off and on." After all, I don't want this babying business carried to extremes. Looks as though I'll have to have a private chat with my older daughter.

In the store we divided the jobs as efficiently as possible—Karen to read the list, Pete to hunt the items, Susie to push the cart until it got too heavy for her, mother to look for extra items we might have forgotten. I felt quite smart at having reserved the latter task for myself. As it was, the things on the list would finish up my food budget for the week.

I WAS LOOKING at the iceberg lettuce and congratulating myself on Dan's nice patch of the garden variety, when I heard, "Connie! I'm so glad I ran into you!"

Florrie Buch was pushing a heaped-up cart toward me from the opposite direction. "Just wanted you to be sure to remember the cookies for the lawn party at the Home. I was going to call you this afternoon and now I don't have to."

"It's a good thing you reminded me, though! It had slipped my mind entirely. When do you want them?"

"Oh, just bring them to the party with you. You are coming, aren't you?"

" 'Fraid not. It's too hard to find a sitter in the daytime. Claire Mawson, next door, keeps an eye on the children for me now and then, but I expect she'll want to go to the lawn party herself."

"Bring the children along. I think the older people will enjoy seeing them. And you'd be good, wouldn't you?" She rumpled Pete's hair with her rather rough bony hand and I half-expected him to draw back resentfully. However, he must have felt the friendliness in her touch, for he looked up eagerly.

"Where? Where we going?"

"Wouldn't you like to go to a lawn party at the Home and see lots of grandmothers and grandfathers?"

"Will the grandchildren be there?"

"No," she laughed. "I guess most of them don't have grandchildren. You'd have to be the grandchildren."

I COULD SEE Pete and Karen getting more and more confused. "We'll see," I promised hastily. "Come on, Susie. The cereals are around the corner. I'll remember the cookies, Florrie. And I'll come myself if I can."

"Good! That makes two off the list Mrs. Ittel gave me. Our minister's wife can think of more things for other people to do!"

"Somebody has to, I guess!" Dan and I may not like Mrs. Ittel's way of taking charge of so many things in the church, but it isn't fair for people to criticize unless they are willing to do it themselves. "And she does a lot herself. I often wonder how she does do it all! Well, I'll be seeing you. Good luck with the cookie bakers!"

"Come on, Mother," called Karen. "Susie is way past the cereals and she won't come back!"

I waved to Florrie and hurried after my tribe.

"Oh, Mrs. Melton!" exclaimed a woman who looked vaguely familiar, but whom I couldn't quite place. "I see you don't recognize me. I live half-way down the block from you."

"Oh. Oh, yes." I cast an anxious glance toward the children. "It's nice to see you. Will you excuse me if I see what my children are up to? Stop and see me some time."

"Thank you. I'll do that. You see, I've noticed your children—"

"Oh, dear! I suppose they've been in some mischief. They don't mean to be naughty. It's just their age! Excuse me!" I started on.

She stopped me quickly. "No, indeed. You mustn't think that! They are lovely children. It's just that I've noticed them playing with the new children near u and I wondered whether you knew the are Jews."

THAT BROUGHT me up short. Wha should I say? Was this my day to squelc people? I'd been a bit preachy to Florrie Should I now read a sermon on the broth erhood of man and evils of anti-Sem itism? Or should I let it go and by silenc give consent to the intolerance in he voice if not her words?

"No, I didn't know it," I answere honestly. "But they seem like nice chi dren and that's what matters. Now, must fly before mine do something t spoil your good opinion. It's sweet of yo to be so kind about them."

I brought out my brightest smile an made her a present of it. "And I do hop you will drop in some day when you g past our house. It would be nice if a the neighbors could know each oth better."

As I told Dan afterwards, I wasn being a hypocrite. She may have ve good ideas about other things and sh may have had some unfortunate exper ence with some unpleasant Jews to mak her think they are all like that.

Just the same, I hoped I could finis my marketing without any further e counters. The children had disappear into another aisle.

Suddenly I heard Susie's voice raise in a wail. "I won't! I won't! Stop it

Rounding the corner, I bumped spar into Pete racing toward me. "Susie's fi ing the cart with cookies and she wo put them back! Even when Karen h her!"

Personal Problem Clinic

Legacy

QUESTION: There were three children in our family—my brother, my sister, and I. We girls never married, though my brother did. Robert's first wife died 11 years ago. Later he remarried. In neither marriage were there any children. My father died four years ago, and Bob passed on less than two years ago.

Esther, my sister-in-law, inherited from Bob all that he and his first wife, Edna, had saved. Then she claimed Bob's share of my father's estate. We tried to find a way to prevent her from taking this from us, but by repeatedly annoying our mother and with the agreement of our lawyer she finally succeeded in getting Bob's share. So after being in the family less than six years, she is now sitting pretty with all that Bob and Edna had accumulated and a third of all my father had built up. When we appealed to her on this ground she ignored us.

Is there anything Christian or right about gold-digging? Life has now been made harder for three of us and much easier for the person who put forth no effort at all. This occurrence has broken up what had been a pleasant relationship with Esther. She now pays no attention to us and we don't feel like trying for a reconciliation.

REPLY: Marriage is a powerful bond, as it must be, even though some types of people treat it lightly. Where property or money is concerned a second marriage may produce situations which are or appear to be unjust, though they may be legal. What seems unfair from one angle appears fair and right when viewed from another.

In this case Robert could have arranged matters so that the outcome would have been very different. Perhaps he was unacquainted with such procedure or was not disposed to make any other arrangement. In the absence of contrary evidence it must be assumed that he left matters the way he wanted them. One cannot but wonder whether you have not omitted pertinent facts which influenced Bob's course of action.

Esther, of course, could have foregone part of the legacy, but she undoubtedly acted within her rights, and nothing can be done to alter matters. We have to accept the unalterable and become reconciled to it. Try to rid yourself of animosity toward Esther. What would you have done if you had been in her position? You will gain more by assuming a friendly attitude toward her. After all, she is a member of the family.

Evolution

QUESTION: Can a Lutheran accept the theory of evolution? The question has come up in our young adult class, and it has had no little discussion here at home. I myself am quite convinced that there is no inconsistency between Christianity and evolution, but some other people seem to be disturbed by the question.

REPLY: Yes, a Lutheran can believe in evolution, and most of them do. Thinking Christians in general accepted evolution many years ago, with the assumption that it is the way which God used in creating the universe. The order of the appearance of the various cosmic elements and units, as well as the various types of life forms, appear in about the same order in the biblical narrative and in the timetable worked out by the physical and biological scientists. Evolution does not teach that man has "descended from monkeys," but that all forms of life have developed from a common life line, man being the climax of the developmental process, the "crown of creation." This concept is in line with a mature Christian outlook.

—EARL S. RUDISILL

Questions to be answered by Dr. Rudisill may be mailed to him at 1228 Spruce Street, Philadelphia 7, Pa. Include name and address.

Church Moves Forward

The Christian Society. By Stephen Neill. Harper. 334 pages. $3.50.

Christians who give any thought to their history want to know what has happene during the centuries since Christ. Usually this is called "church history." But the troub is that the word "church" has many meanings, some concerned chiefly with organizatio It is also possible to speak of the "history of Christianity." Yet this can give the impressic that Christianity is an abstraction of doctrines and rituals.

However, through the centuries there has been a body of the Christian faithful "knit together in one communion and fellowship." It is this "Christian society" of which the author writes. He tells its history, not as a dull catalog of dates, but as a winsome narrative of a living movement.

Likely because of the author's years in India the last third of the book examines the successes and the perplexing problems of the missionary enterprise of our day. Missionary strategy, as the author sees it, has to face the difficulties of alien cultures as well as the revolutionary changes occurring in the national life of the home base. This third of the book is a statement of real Christian statesmanship.

The author, formerly bishop of Tinnevelly, India, is assistant to the Archbishop of Canterbury. He writes out of a wide acquaintance with the pertinent literature. His judgments are distinctly well-balanced and ecumenical. His book is a masterful description, almost like that of an eyewitness, of the centuries of Christianity.

Bishop Neill concludes that the Christian society is in the truest sense a pilgrim church. It loses its essential character when it complacently settles down in permanent structures. It is true to its authentic nature when in tension with the world it is continually moving forward. W. D. ALLBECK

Hamma Divinity School

A Half-Dozen Theologians

Major Voices in American Theology. By David Wesley Soper. Westminster Press. 217 pages. $3.50.

Can the thinking of contemporary American Christianity really challenge its own clerical and lay leadership? To answer th question in the affirmative Prof. David Soper, of Beloit College, has presented t list of Protestant candidates in a bo which is a rare blend of scholarly insig and wide appeal. Convinced that his "maj voices," Edwin Lewis, Reinhold Niebul Nels Ferre, Paul Tillich, Richard Niebul and Robert Calhoun, have something to s "that needs saying . . . that needs heari . . . and that modern meaninglessness hungry to hear," Soper presents their ch ideas in the form of digests with criticis and some well-chosen excerpts. The auth is gifted with an unusual ability to prese his points in facile phrases that catch t attention of any reader but linger on a wear well even for the most thoughtful

Judging from the space given to ea Dr. Soper must regard Lewis—with devastating war between good and evil the soul—and Calhoun—with his God work in a working Gospel demanding li that work—as the easiest to present. In creasing complexity come Ferre whose ve "announces the resurrection of the p manently true," and Richard Niebuhr wh "permanent revolution" in the revelation Jesus Christ defies all man's patterns yet mands all man's dedication. Most comp to the author's thinking and therefore ceiving the fullest treatment are Reinh Niebuhr and Tillich. The former is scribed as presenting the "insufficiencies man" and is to be characterized as the c temporary prophet "calling upon the Uni States, like Israel, to consider both its div assignment and its human sin." The la

considered as the master bridge-builder cross the abyss between Lutheranism and ocialism, between Idealism and Marxism, etween theology and philosophy, and even etween Protestantism and Catholicism. oper's presentation of the Protestant Prin- ple and *the Kairos* is helpful in a bridging unction of its own, between most of our inds and Tillich's complexities.

This book deserves the attention of all in- rested in contemporary American re- gious thought. Soper has done more than lit and compile. He has in many cases anslated into more easily understandable ought forms. Yet while the form may e the form of Soper, the thought of these major voices" comes through clearly and nvincingly. HAROLD A. DUNKELBERGER *Gettysburg College*

vangelical Preaching

The Secret of Beautiful Living. By Oswald ess. Concordia. 134 pages. $1.50.

This little collection of meditations was epared first for the Michigan District of e Lutheran Church—Missouri Synod, and pon resolution from that body set down print. Each of the 14 addresses is evan- lical preaching clothed in warm pastoral rb. The central theme is the old story Jesus and His love and its power to make w men.

The story is told graciously and simply, rhaps too simply. The clergyman who is ying earnestly to let Christ's Gospel illu- inate the recesses of the soul with refer- ce to the substantial structure of con- mporary theology and certain striking in- ghts from psychiatry will be disappointed th the depth and reach of these medita- ons, even as meditations. The author ex- bits on every page a fresh, intelligible le. His illustrative material from True- od, Stewart, Gossip, Jowett, T. S. Eliot d others, together with that drawn from e best in Christian hymnody, is familiar t it is used pertinently.

Certainly one is thrilled by Dr. Riess' rsonal devotion to Christ and sharply allenged by his unflagging confidence in Christ's power to make a man over. And therein lies the significance of the book: it warms the heart because it represents a pastor whose person is greater than his thought even as his Christ is wittingly exalted above his own person. So long as man elects to proclaim the riches of Christ, this remains a basic element in true evangelical preaching. The layman will profit most from the book. It is a good piece of devotional literature.

Lancaster, Pa. WALLACE E. FISHER

Live More of Your Life

Pattern for Successful Living. By Fred Pierce Corson. Winston. 148 pages. $2.50.

Thinking of life as a journey, and considering it to be the opportunity to get from where we are to where we want to be, the author points the way to richer, fuller living. Assuming that most of us do not live all of our lives, but leave many rooms of experience unopened, he seeks to show why this is so and how it can be avoided.

The book consists of 26 short chapters, each adding something to the "pattern" for successful living. It is not a book of sermons, though Christ and his truths are present throughout. It is not a book of philosophy, though the Christian philosophy of life is presented without apology. It is not a text in psychology, though it deals with the inner workings of man's heart and mind. It could best be described as a map showing the way a man must travel if he wants to get the most out of life.

The author heads the General Board of Education of the Methodist Church. He was president of Dickinson College for 10 years from 1934. *Pattern for Successful Living* reflects the abundance of life lived by the author.

Written in simple, understandable language, yet deep in spiritual insight and profound in recognition of human need, the book will prove an inspiration to all who read it. And for any who feel that they are not living all of their lives or that they are not getting from where they are to where they want to be, the book is a must.

St. Albans, W. Va. PAUL O. HAMSHER

OVERSEAS

NORWAY: Oslo. July 17.—In April a new law of church order was approved by *Stortinget* (the Norwegian parliament). However, the real changes that this law brings about are very small.

Since the Reformation, the Church of Norway has been a state church. The government pays — and appoints — the clergy, and the local communities build churches and keep them in order. Even in matters such as liturgy and hymnbooks, the king (that is, the government) has the decisive word.

The church's need for administrative agencies of its own, besides those of the state, has increasingly been felt during the last 100 years. But the reform endeavor did not have any results until 1920. Then the first step towards democracy in church was taken: parish councils were instituted. Since 1933, the Church of Norway also has diocesan councils. Members are: the bishop, one representative of the pastors in the diocese, and three lay people.

But still the church had no central administration. The need for an agency independent of the government became evident during the years of the Nazi occupation. And so the political parties in their common program of 1945 promised to give the church "administrative agencies that are satisfying for its life." A church order commission was set up. The members being Bishop Eivind Berggrav (chairman), Prof. O. Hallesby, Prof. E. Molland, Dean K. O. Kornelius, and three representatives of the political parties.

After three years' work the commission presented its proposals. The two main points were: institution of a national church council with a broad representation (lay people, clergy, and experts), and giving the diocesan council the responsibilities in many matters that were earlier referred to the government's department of church affairs. However, the state will still have final authority.

Church people were not very excited when this modest proposal became known. But they supported it, seeing that it had at least one good point: it was acceptable to politicians who are afraid of giving the church real power. A more radical proposal might be turned down.

When the bill last spring finally came up for a vote—after seven years of preparation—it was rejected by the Labor Party majority. (The bill, which was put forward by a Labor government, in all essentials conformed to the commission's proposal.)

The result of all this work and discussion turned out to be hardly a new order at all. The law brings only one change of some importance: Every fourth year the nine diocesan councils are to assemble. The purpose of these meetings (consisting of nine bishops, nine pastors and 27 lay people), is "exchanging experiences and discussing common problems, but no resolutions can be made that will obligate the individual diocesan council." What these meetings will mean to the church's life is difficult to foretell.

The Church of Norway will have to continue its painful work of creating a more effective organization. Of course there are churches all over the country and the pastors work faithfully. But with the present bureaucratic church system it is difficult to enlist the services of the lay people, and the ability of the church to adapt itself to new situations as the community develops is not great.

—ENOK ADNØ

LETTERS
TO THE EDITOR

Mistakes about Missouri

SIR:

You say "a resolution to identify the pope as the Antichrist was defeated by a vote of 792 to 8" (by the Lutheran Church—Missouri Synod). That statement is not true. Just the opposite is true. By a great majority synod reaffirmed its position . . . that the pope is the Antichrist.

Spring, Texas CARL BIAR

SIR:

We of the Orthodox Lutheran Conference have followed your accounts of certain events which concern us and our stand for the full truth, over against the change in doctrine in the Lutheran Church—Missouri Synod. We frankly acknowledge that your reporting is, on the whole, factual and satisfactory. But there is one sentence in THE LUTHERAN of July 8 which definitely leaves a bad impression. "Violent criticism of these developments came from an isolationist minority. A few congregations split from Missouri to form an 'Orthodox Lutheran Conference.' These angry dissenters picketed and placarded their way into an army photo feature in the May 25 *Life* magazine ('Battleground for a Religious War')." That account is unfair. It was we who received the brush-off from the Mighty Mo . . . It was not we who initiated the placing of pictures and the story of the hoodlumism of certain Missouri Synod pastors in their unwarranted night attack on the property of one of our congregations. The *Life* people alone are responsible for the article in question. They were the ones who drew the right conclusion that men who go out in the middle of the night to destroy property should be given the corresponding amount of publicity, such as they deserved.

P. E. KRETZMANN, president of
Orthodox Lutheran
Theological Seminary
Minneapolis

Stay away from the Social Gospel

SIR:

Clergymen stand on a slippery deck when they forsake the gospel of salvation and take on the so-called Social Gospel. The old Lutheran policy of practicing the social gospel and preaching the gospel of salvation is a well-sanded deck and very safe. Witness our 400 years of history. I venture to say not one preacher in 10 can fool around with the Social Gospel and not drift into the defense of communism sooner or later. Let's leave the Social Gospel to the Methodists and Bishop Oxnam and see if we can save a few souls for Christ.

Chicago H. M. GAARDER

SIR:

If Bishop Oxnam wants to avoid criticism why does he not stick to spirituality instead of advocating the equivalent of socialism?

Oklahoma City FRANK SWANSON

SIR:

We in Sweden are terrified by what we read of book burning, of inquiries into the private opinion of all kinds of good people, and so forth. Friends of the U.S. are immensely worried to hear that free thought is seriously menaced. If these enemies of freedom of thought dominate American politics, the West would not seem to be much better than the Communist East. I cannot think of anything that helps Russian communism more than this Communist hysteria in the U.S. We are glad that the churches seem to take a firm stand. I appreciate the stand of THE LUTHERAN on the McCarthy problem. STEN RODHE

Karlstad, Sweden

SIR:

The Lutheran church has been criticized justly for its lack of interest in applying the gospel of Christ to the social problems in the community and nation. It is very heartening to see the publication of the ULCA avoid this disinterestedness and speak out against those things it thinks are evil in public life and for those it feels are good.

Downers Grove, Ill. MARILYNN THALMAN

KANSAS:

Hail Riddles Church Windows During Severe Storm in Kansas

WICHITA—Winds of tornadic force accompanied by rain and hail damaged St. Paul's Church, Wichita, Sunday, June 21. Hailstones the size of golf balls riddled the stained glass windows on two sides, causing damage much more severe than in 1948. Cost of repairs to the building will be heavy.

A small group of friends in Perth, Kan., after reading of the losses to church windows at St. Paul's, sent a check for $40.16 as a special offering to help defray the cost of repairs.

FAITH CHURCH, Prairie Village, had hoped to dedicate its new building in September but a builders' strike has delayed construction. After 10 weeks the strike has been settled and it is hoped the building can be occupied by early winter.

THE REV. RICHARD O. SCHERCH, pastor of Reformation Mission, Wichita, has accepted a call to Trinity Church, Manhattan Beach, Calif., as of Aug. 15.

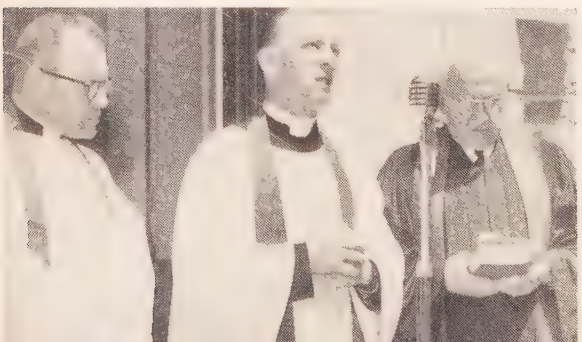
KANSAS Luther Leaguers chartered a bus to take delegates to the national conventi in Oxford, Ohio, Aug. 10-16. The bus ma stops at Topeka and Lawrence.

CAMPERS in the synod are looking f ward to a big week Aug. 23-28 for the termediate-Senior Camp. Synod Luth League convention follows the week-end Aug. 28-30. The Rev. Aksel Larson is ca director.

ST. PAUL'S CHURCH, Valley Falls, syno oldest congregation, held a blessing serv for memorial gifts June 21. New fl candelabra, brass altar vase and cand were dedicated in memory of Mrs. H. Hauck and Herman H. Hauck.

CHRIST CHURCH, Eureka, began a se of improvements with memorial char rail and redecoration of nave, sacristy basement. Pastor Arthur Angersbach cently was presented a new cassock, surp and stoles.

DR. AND MRS. T. BENTON PEERY obser the 25th anniversary of their marriage J 30, with a reception at the parsonage. silver coffee and tea service was a gift



TRINITY CHURCH, Lemo Pa., completed the second pl of its two-stage building prog last month, with construction new parsonage. Photo take dedication rites which 350 per attended shows the Rev. R W. Birk, pastor (center), forming the dedication ritual. left is the Rev. Edward S. former pastor, now executive rector of ULC Department Church Architecture, and at r Dr. W. W. Barkley, Gettysb Pa., who preached the ded tory sermon

e members of the congregation.

St. Mark's, Kansas City, concluded a o-year program of remodeling and im- oving at the cost of $22,000. Woodwork s been painted, kitchen modernized, new le and chairs placed in the parish house, d the parsonage repaired. The Common rvice Book has been introduced. A stone mp was constructed at the south entrance. stor Harry R. Allen of St. Mark's sup- ed Kent Memorial, Sunrise Beach, Mo., ly 19 and 26.

The Rev. Olney E. Eaton, pastor of St. rk's, Emporia, has resigned to accept a l from the Board of American Missions Bettendorf, Iowa, a suburb of Davenport.

Kansas Lutherans will have a food pro- m for Lutheran World Relief on their n this year. Representatives of four Lu- ran bodies met in Topeka recently to n an all-Lutheran program for the state. e campaign is expected to reach 14 areas Kansas.

The Rev. Arnold Lehman, who has n supply pastor at New Cambria-Mentor ish, was ordained into the ministry. sident W. W. Alexander presided. Dr. B. Keisler of Central Seminary was the aker.

Plans for the new First Church, Tulsa, a., call for a proposed $300,000 building, lacing a church erected in 1914. This gregation, the only one in Tulsa carrying a Red Cross sewing program, was hon- l recently when eight women of the con- gation were presented 10-year pins.

The Rev. David Funk, formerly of nly, Iowa, accepted a call to Trinity urch, Sedalia, Mo. A new Air Force base be activated in Sedalia which will bring ed life to the church and community.

The Rev. Clarence Hansen was installed 5 as pastor of the Rockport-Langdon, , parish.

Treasurer Charles Stark of synod re- s 53 per cent increase in amounts com- to the ULCA treasury due to improved ittance of funds from local congrega- al treasurers.

T. BENTON PEERY

RETIRED but still active enough to handle a shovel is Dr. J. M. Francis of Inglewood, Calif., an 1891 graduate of Gettysburg Seminary. He is shown in photo below as he helped Pastor J. Benner Weaver to break ground recently for construction of two new educational wings and a parish hall for Pastor Weaver's church, Holy Trinity, at Inglewood (Los Angeles). Construction project will cost an estimated $80,000. The buildings will adjoin the chapel which was erected five years ago

PLEASED smiles were on every face as Governor Theodore R. McKeldin, of Maryland, t time out from his official duties to attend Whitsunday confirmation at Redeemer Church, Baltim and pose with these members of the class. In back row, left to right, are Gorman Pumph Philip Nord, Nelson Macken, the governor, Pastor Herbert Schluderberg, LeRoy Baum, P Bartholomay and David Heinmuller. Front row, left to right: Nancy Wilson, Georgia Dent, S Volkmar, Carol Winzer and Donna Lee Goudy (see story on next page)

MINNESOTA:

Thousands Attend Aquatennial Service

THE EYES of Minnesotans were on the annual Aquatennial to which thousands journey to enjoy the whole gamut of outdoor sports, contests and parades. Several thousands attended the open-air service of worship on Sunday morning of this week of festivities.

A LAYMEN'S RETREAT is scheduled for Sept. 11-13 at Green Lake, Chisago City. Sponsored by the Brotherhood of the Central Conference its purpose is the development of leadership among laymen. Planning committee is made up of Lambert Molacek, Carl A. Carlson and Henry Burmeister.

THE REV. JAMES BARTSCH has accepted, as of Sept. 1, a call to Grace, Deephaven, Minn. He succeeds the Rev. Eden Nicholas, now missionary to British Guiana.

DR. PAUL H. ROTH presented a series of lectures on home mission work in the middle of the first century, using Corinthians I as the basis of the exposition, to the Home Mission Institute of the National Luthe Council at Asilomar Camp Grounds, Pa Grove, Calif., July 13-17.

PASTOR LOUIS E. ULRICH announce leadership retreat at Green Lake Camp Friday evening and Saturday, Aug. 2 Sessions are primarily for Sunday sc superintendents, teachers and youth w ers. Staff of teachers includes Dr. Pau Roth, Dr. C. M. Ahlen, Prof. Wil Cooper and Howard Knox.

DR. ROBERT ROTH resigned his paris Red Wing to become professor of Testament at Southern Seminary.

THE TWIN CITY Lutheran Student F dation purchased the property at 312 Avenue, S.E., adjacent to the Lutheran dent Center. The building committee, John Wertz, chairman, was authorize retain an architect and present plans center on the St. Paul campus and enl ment of the Minneapolis Center to the b of directors at an early meeting.

TRINITY, Long Lake, is making pro in financing proposed construction o basement to a new church, now under struction. The Rev. Lloyd Zaudtk pastor.

PAUL L. WE

ARYLAND GOVERNOR TENDS CONFIRMATION

"The governor is here!"

That's what Councilman Bill Nelson ıispered to Pastor Herbert L. Schluder- g of Redeemer Church, Baltimore, as he ced the offering plates into the alms on during the Whitsunday service.

Governor Theodore R. McKeldin's visit s something which the congregation n't expect. He came to see the son of a se friend confirmed. After the service stood with the class when the class pic- e (*page 38*) was taken. A week or so r, each member of the class received a er from the governor and an autographed y of his book on public speaking.

Governor McKeldin is a member of St. he's Episcopal Church in Annapolis.

0 Attend Second ettysburg Assembly

THE SECOND ANNUAL Gettysburg As- bly for Church Workers, sponsored by Central Pennsylvania Synod Committee Synodical Christian Education, com- d a week of leadership training on the pus of Gettysburg College, July 18. En- nent of 210 included 147 resident stu- s and 62 day students.

r. Walter C. Langsam, president of ysburg College, welcomed the assembly e campus and addressed the group in new Christ Chapel, now nearing com- on, on the subject of "Christian Higher cation." College Chaplain Edwerth E. e, served as devotional leader for daily rs in front of historic "Old Dorm."

rs. Virgil B. Sease, chairman of the Edu- n Division, Women's Missionary So- , and Mrs. C. W. Baker, Jr., past presi- of the national WMS, presented courses ng with missionary objectives. The Harner Middleswarth, weekday educa- secretary of the Board of Parish Edu- n; Miss Mary Helen Smith, associate ary of the Luther League of America; Robert S. Clippinger, organist and

RIDE

story of the week

TWO ULCA pastors—H. Edward Hamme and Homer Berner—were driving from Boise, Idaho, to Seattle, Washington, to attend a church meeting when the car in which they were riding developed motor trouble.

The pair suspected the overdrive of the car was the cause (mechanics confirmed their suspicions next day), so they decided to resort to the time-worn use of the thumb —hitchhiking!

Although cars frequently passed them, no one chose to stop. In desperation, the pastors decided they'd walk to the next town, 19 miles away!

SOME DISTANCE en route, the pair were overjoyed to note that there was at least one Good Samaritan driving U.S. 410.

Minutes later, however, after accepting the gracious offer of the pair of Sir Galahads of the Highway, the pastors discovered that good will was not the only spirit indulged in by the two. Although the driver weaved only faintly it was apparent he had alcohol in something other than his radiator.

Just then, Pastor Berner felt something prodding him in the back, cautiously reached behind him to feel the hard cold metal of a six-shooter.

Nonplussed, Pastor Berner took over the conversation to distract his movement to guide Pastor Hamme's hand back to the gun, too. ("He knew more about such things than I did," Pastor Berner observed later. "He'd been in the Navy!")

Between the two, they guided the muzzle of the weapon into the space between them just in case it went off accidentally.

Hours later they were much relieved to be "deposited" on the streets of a Washington town.

"It may be funny NOW," observed one of the clerics, "but I sure was scared while it was all going on!"

—DICK SUTCLIFFE

choirmaster of Gettysburg Seminary, taught classes in their special fields.

Leadership courses were led by the Rev. Warren C. Heinly, Grace Church, Lancaster, Pa.; Dr. Edward P. Turnbach, Trinity Church, Selinsgrove, Pa.; the Rev. Robert R. Clark, Trinity Church, Mechanicsburg, Pa.; the Rev. Vernon D. Naugle, Christ Church, Lewisburg, Pa.; the Rev. J. Bruce Weaver, St. Paul's Parish, York County, Pa.; and the Rev. Charles F. Trunk, Jr., Bethlehem Church, Harrisburg, Pa.; Dr. Jacob M. Myers, professor of Old Testament, Gettysburg Seminary, taught a course for pastors.

NOVA SCOTIA:

Laymen Hold Retreat At Camp Mushamush

HALIFAX—Approximately 40 laymen of synod gathered at Camp Mushamush in Lunenberg County last month for a week-end Stewardship Workshop.

In a program planned by Ervin Young of Mahone Bay, and designed to offer recreation, relaxation, and inspiration, the men engaged in informal discussions of stewardship and related subjects.

Among the talks presented were "Faith and Works," by Peter Peterson, "For Good or Evil" by Frank Smeltzer, and "No Man Knoweth the Hour" by George Ernst. Other laymen assisted in devotions and helped during the discussions that followed each talk.

Representing the ULCA's stewardship office was Dick Sutcliffe, assistant editor of THE LUTHERAN, who presented three topics for discussion: "Laymen or Lame Men," "The Almighty's Dollar" and "Spectator or Participant?"

The sessions opened on a Saturday afternoon and continued through Sunday evening. Saturday night, following evening devotions, the men bunked in the cabins of the youth camp on the shores of Mushamush.

Late Sunday afternoon, laymen from the Dartmouth mission congregation led a d cussion period when questions and answ about the needs, goals and achievements the new mission were discussed.

DOUGLAS A. CONR

Ashram to Open August 29 in Michigan

FOR THE FOURTH TIME in a decade, Ashram—annual student conference sp sored by the Lutheran Student Associat of America—will be held at the Natio Music Camp, Interlochen, Mich., this su mer. Date is Aug. 29 to Sept. 4.

An innovation this year will be the bro casting (by the CBS Church of the Air) the Sunday service on Aug. 30, when Rev. Edmund Steimle of the Philadelp Seminary faculty will preach. Wartb College Choir will provide special music

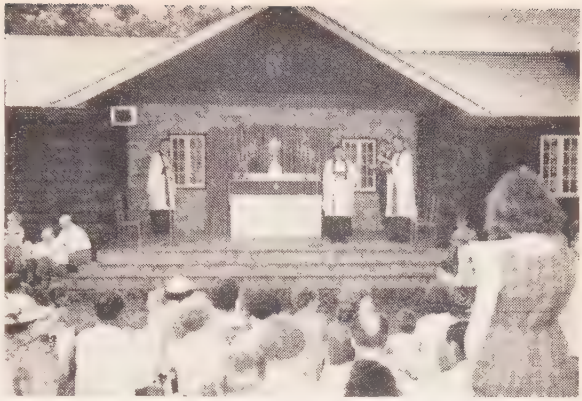
Platform addresses will be given by Conrad Bergendoff, president of August College, Rock Island, Ill., on the role of college and university in shaping civil tion; Dr. Theodore S. Liefeld, professo Capital University and Seminary, Col bus, Ohio, on the role of the student in tensions of modern society; and Dr. L rence Stavig, president of Augustana lege, Sioux Falls, S. D., on Christus Vi

For the second year, Bible study wil under the guidance of Dr. Howard Til Kuist, world-famed Bible scholar f Princeton Theological Seminary. Sect from the prophecy of Jeremiah and rel New Testament passages will be the for study.

The Rev. Donald R. Heiges, exec secretary of the Division of Student Ser National Lutheran Council, will direct seminar study groups which will con subjects vital to students as they seek interpretation of the Christian faith in t of their specific academic discipline.

Swimming, tennis, nature study, boa and organized softball, volley ball and nis tournaments are regular features o Ashram, affording delegates ample o tunity to balance study with recreation

SITORS from all over New Jer- turned out, 1,500 strong, for remonies which officially opened e New Jersey Synod's Camp isler, near Phillipsburg, N. J., June 28. Season promptly got derway with an initial enroll- nt of 335 campers, each of om received a "pioneer cer- ate" attesting to first-year, t-time attendance. John W. ler is camp director



W JERSEY:

amp Beisler Dedicated by New Jersey Synod

DEDICATION OF CAMP BEISLER, June 28, was another highlight in the life of the angelical Lutheran Synod of New Jersey.

Dr. Franklin Clark Fry, ULCA president, lauded the synod for its youth program d for the establishment of the camp. He expressed his appreciation to Dr. Henry sler for his general service to the church-at-large and especially for this synodical oject.

Dr. Edwin H. Knudten, synodical presi- t, conducted the official dedicatory cere- nies in the presence of approximately 00 state-wide visitors. He was assisted Pastor Glenn Rudisill, chairman of the ish Education Committee; Pastor Carl Uehling, and John Meyers, chairman the camp maintenance program.

More than 300 enthusiastic young people n the synod area received "pioneer cer- ates" as one of the initial features of new synodical camping program. Di- or John W. Miller was encouraged by excellent response to the registration this year's camp (270 junior-interme- es and 65 seniors).

he daily schedule of instruction and eation was climaxed with impressive er services. Chaplains Walter Morton, ert Peterson, Israel Yost and Robert er served during the four-week session. he ULCA Parish Education Board gave ttance through Pastors Lawrence Reese William Horn. The program was im- ented with Sisters Anne Bell and Mar- Allan from the Board of Deaconesses. Mrs. Ruth Slifer was present from the Board of Foreign Missions.

Pastors serving as instructors and coun- selors included Louis Helldorfer, Herman Meiberg, Louis Ewald, Whitson Seaman, Maurice Hart, Edward Sheldon and Fred- erick Spreen.

FOUR CARAVANERS from the Luther League of America visited synodical leagues during June-July. Leaguers were contacted in Redeemer, Jersey City; St. Mark's, Hack- ensack; St. John's, Phillipsburg; St. John's, Williamstown; Holy Communion, Berlin; Reformation, Long Branch; and Holy Trin- ity, Red Bank. Nancy Dickson, Spartans- burg, S. C.; Judy Lindberg, Grand Rapids, Mich.; Nancy Dauphin, Huntington, Pa.; and Glen Shackelford, Elkins, W. Va., were teammates.

THE BASE for a large bronze cross in the Prayer Garden at Trinity Church, Newark, is to be constructed of stones from every state in America and countries overseas, ac- cording to plans being made by Pastor Matthias F. Walz. Recently the congrega- tion installed two stained-glass windows in

GROUNDBREAKING at two i
portant locations in the Illin
Synod area took place last mon
At left, the Rev. Wesley Gall
former pastor of St. Paul's Chur
Waukegan, Ill., performs the
ual while the present pastor,
Rev. Alden Salstrom (hold
service book) assists. Others
the picture are members of
council and choirs. Cerem
was first step in launching
struction project which will
minate in a new building for
Paul's congregation. The
building will seat 285 worshi
Its spire will project 90
above street level.

In picture below, the groundbreaking ritua
being performed at North Austin Church,
cago, signaling the beginning of construc
of a new Sunday school and activities build
for the North Austin congregation. Dr. F.
Otterbein, founder and pastor emeritus of
North Austin Church, is shown turning u
spadeful of earth, while Pastor Marcus F. O
bein, his son, looks on. The new structure
replace several bungalows in use 25 y

NEW JERSEY . . .

the edifice in memory of members who served in the armed forces. The Children of the Church and their friends presented another window.

ZION CHURCH, Riverside, was presented with a television-phonograph combination by Mr. and Mrs. Fred Rehnstrom.

MEMBERS of the Women's Missionary Society of the Northern Conference were given a comprehensive view of the work of home missions in the ULCA by Dr. Karl S. Henry, secretary for the Division of Survey and Research, at a meeting held in Holy Trinity Church, Nutley.

THE YOUTH of St. Mark's Church, Trenton, pledged $1,670 toward the new church under construction in the suburban area. The groundbreaking took place June 21.

DR. FRANK M. BROWN, director of Lutheran World Action, presented the worldwide needs of Lutherans to the members of Zion Church, Riverside, June 28.

TRENTON'S oldest Lutheran church, Trinity, completed extensive renovations and held a rededication service June 28.

PASTOR MARTIN R. LEHFELDT, Camden, assisted Dr. Paul A. Kirsch with a special institute for mission pastors of the Caribbean Synod, held in St. Just, Puerto Rico, June 29-July 2. Eight lectures were given on "The Missionary as Pastor and as Preacher."

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

WESTERN CANADA SYNOD LEADERS

ficers of the Synod of Western Canada were elected recently at the synodical convention Trinity Church, Edmonton. Shown above with Dr. Franklin Clark Fry, ULCA president xtreme right), they are, from left: Rev. J. E. Berghusch, Saskatoon, president; L. Koss, senfeld, Man., secretary; E. S. Rosenquist, Edenwold, statistician, and the Rev. J. E. reusch, of the Lutheran College and Seminary, Saskatoon, vice president.

THE REV. EDWIN L. EHLERS was installed pastor of St. James, Phillipsburg, July 26, the president of synod, Dr. Edwin H. udten.

THE REV. LEROY HEALY became pastor the oldest synodical church, June 28, hen installation services were held by the esident of synod at Zion Church, Oldwick, nded in 1714.

PASTOR LYNN WILFRID, St. Luke's Church, nellen, has resigned to become mission veloper at New Smyrna Beach, Florida. began his work under the American ard of Missions this month.

RALPH I. SHOCKEY

W YORK:

onawanda Church ays Cornerstone

BUFFALO—An important chapter in development of the Good Shepherd ngregation organized two years ago in nawanda was the recent cornerstone-laying service. With the present building project well underway, local Lutherans gathered to witness the placing of microfilms, original records and documents in the stone.

Pastor Joseph F. Callahan conducted the service, and the Rev. Ernest C. French, president of the Lutheran Extension Society of Buffalo and vicinity, and the Rev. Hermann B. Miller, president of the Western Conference, were guest speakers.

Dedication of the church building is scheduled for September. The first mission organized in upstate New York in 25 years, the congregation started with 97 members and currently numbers 325.

A GROUND-BREAKING service to begin work on an $80,000 two-story parish building was held in July at Grace Church, North Tonawanda. The Rev. Hermann B. Miller, president of the Western Conference, is pastor. Guest speaker was the Rev. Donald R. Pichaske, pastor of St. Mark's Church, Kenmore.

THE REV. JOHN FEHRINGER, recently or-

HONOR ROLL

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OHIO (con't.)

Uniontown, St. John
Henry C. Roehner

Versailles, Friedens
Paul R. Getter

Versailles, Trinity
Paul R. Getter

Van Wert, St. Mark
Edward Derr Driscoll

Wadsworth, Grace
J. David Mumford

Wakefield, Zion
Carl S. Gladfelter

Warren, St. Paul
Charles W. Cassel

Washingtonville, Trinity
S. D. Myers

Wooster, Zion
John F. Kindsvatter

Youngstown, St. Luke
Maynard A. Stull

Zanesville, St. John
Herbert W. Veler

Vandalia, St. John
James Laughlin

To be continued next week

100% LUTHERAN SUBSCRIPTIONS

NEW YORK . . .

dained at the annual meeting of the Ne York and New England Synod, was i stalled as pastor of St. Paul's Church, Dan ville.

THIS YEAR'S staff at the Summer School f Church Workers at Silver Bay, Lake Georg included a number of Western New Yo pastors. The Rev. Alfred L. Beck of Refo mation Church, Rochester, is chairman the synodical Parish Education Committ which planned and directed the school. T Rev. Donald R. Pichaske served as cha lain, and Pastors Martin L. Dietrich, Ho ard A. Lenhardt and Franklin L. Jens taught courses. FRANKLIN L. JENSI

PENNSYLVANIA:

Marker Honors Pioneer Missionary

WILLIAMSPORT—An active organiz tion in the Williamsport area is the A sociated Lutheran Men. Recently t group of laymen sponsored the unveili of a memorial marker to the Rev. G tavus Schultze at St. James' ("Wh Church") near Muncy. Pastor Schult pioneer missionary along the W Branch of the Susquehanna Riv founded 16 Lutheran churches in a around Williamsport, Lock Haven, a in Clearfield and Jefferson counties l tween 1827 and 1874. A captain Napoleon's army on its historic retr from Moscow, he came to this coun in 1814.

Noting this Service of Dedication, *Williamsport Sun* editorialized on the f that laymen "should raise a perman marker to a man whose long-ago lab contributed so mightily to the spiritual c ture of a vast section of Pennsylvania." Lloyd E. Wuster, Lutheran layman and p ident of the Lycoming County Histor Society, presided at the service.

J. RAY HOUSER, JR., son of the pasto St. Mark's Church, Williamsport, was

ined to the ministry on May 31 at St. ark's, by his uncle, Dr. Donald L. Houser, perintendent of missions in the Pittsrgh Synod. The new pastor is with the ard of American Missions and is now ablishing a mission at Ohio View, Pa.

THE REV. FRANKLYN S. LAMBERT was inlled on June 21 as assistant pastor in the Mark's parish. President of Synod D. F. tman officiated. Sister Elizabeth Hess, rish deaconess for several years, left St. ark's on July 1, accepting a call to be a d secretary for the Deaconess Board. ork has begun to provide additional buildspace at St. Mark's, necessitated by owth in youth activities and increased nday school attendance.

THE 129TH ANNIVERSARY of St. Paul's urch, Beach Haven, Pa., was marked on y 12 by the rededication of the renovated ictuary. Pastor Graham T. Rinehart was rgist and the Rev. Benjamin Lotz, of squehanna University, preached.

THE BOARD OF PARISH EDUCATION conferce for public school teachers is being held Susquehanna University campus this ek. The implications of the Christian h for the job of school teaching are ler discussion.

PASTORS and laymen of the Susquehanna nference will gather for dinner meetings St. Mark's, Williamsport; Susquehanna iversity and Grace, State College, on Sept. 9 and 10 respectively. "Stewardship" will the theme. Zeb Trexler of the ULCA wardship office, a seminary professor, ll address these gatherings which are sponed by the synodical committee.

A NUMBER of pastoral changes have taken ce in the Susquehanna Conference. The v. D. R. Gallion has come from the West ginia Synod to the Yeagertown parish. e Rev. J. W. Gentzler, of the Ickesburg rge, retired, July 1. The Rev. Howard gus has resigned from St. John's, Catasa, to take up mission work in the Minrium of Pennsylvania. There are 10 ishes in the conference without pastors.

THE REV. DEANE S. SHIVELY, a member First Church, Mifflinburg, ordained in y, has entered the U.S. Air Force chaplaincy. Pastor Shively is well known among the youth of the conference as a member of the staff of Camp Susquehanna.

ARTHUR W. LAWVER

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Harrisburg Declines Luther Film Premiere

HARRISBURG—Twenty enthusiastic clergymen and community leaders of Greater Harrisburg met with youthful President Borden Mace, of Louis de Rochemont Associates, to discuss the advisability of a Pennsylvania premiere of the film *Martin Luther*. Because of pressure from other communities for early release of the film, and because of the need for more time to properly publicize the showing, the group declined the offer of a premiere, requesting the Fabian chain to show the movie in Harrisburg on or about the last week in September.

Commenting on the worth of *Martin Luther*, Mr. Mace said: "If this picture is not successful we may never see another attempt to make such a film—we can exp the same fare we are getting day after d It should be shown not only in church ba ments to limited audiences; it has a st that needs to be told to the world."

Lutheran members of the 20-man gr were Harold U. Landis, Jesse D. Wells, John M. Musselman and the Rev. Vi Swensen.

ABOUT 30 MEMBERS of the Men's Fell ship of Grace Church, Highland Park, u their spare time during a three-week per recently to paint the exterior of their chu The pastor, the Rev. C. Arthur Neal, gave a hand with the paint brush.

IN ORDER to render more effective ser to its membership, Trinity Church, Ca Hill, completed an age survey last mo Results indicate that the congregation be classed as "young" for 75 per cent 50 years of age or under. The breakdo is: 53 per cent, 12 to 40 years old; 22 cent, 41 to 50 years; 19 per cent, over years, including 8 per cent over 60 year

INDIANTOWN GAP Military Reserva closes Sept. 1. Major General George Ba commanding general, speaking to repre tatives of the USO at a recognition mee July 16, had these words of commenda for them: "I have been in the army a l time and have yet to find any commu more hospitable to servicemen than th throughout Central Pennsylvania. Thro the USO's efforts, the co-operation of communities in which the Fifth Infa Division trainees were entertained has b nothing short of remarkable. We at Gap appreciate everything done to m life more pleasant for thousands of me uniform." Fifty churches and synago in Greater Harrisburg, aided by nume veteran, labor and civic groups, took pa a spiritual and hospitality ministry to s of the thousands of GIs who spent par their leisure in the cities near camp.

VIGGO SWEN

WANTED

Good cook or husband and wife for cook and maintenance. Wernle Children's Home, Richmond, Ind. A. R. Brane, Supt.

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Two used lecterns and one altar (Colonial Style). Made of ¾ inch plywood, nicely molded top and bottom. Price $60.00. Write: Zion's (Spies) Church, Box 172, Oley, Pa.

PARISH WORKER NEEDED

In Southern California. State full information as to age, training, experience and salary in first letter. Grace Lutheran Church, 4427 Overland Ave., Culver City, Calif.

WANTED

Qualified person who can serve both as Organist and Choir Director at Emanuel Lutheran Church, Manchester, Conn. Write Pastor Carl E. Olson, 64 Church St., Manchester, Conn.

STAFF WANTED

Worker for boys' groups and neighborhood contacts. Woman worker for teenagers and girls in the House and neighborhood relationships. College training or experience required. Resident staff arrangements with time available for study. Good supervision. Apply Sister Betty Amstutz, Lutheran Settlement House, 1340 Frankford Avenue, Philadelphia 25, Penna.

eague Conventions eld in Houston

HOUSTON—Two Luther Leagues held ir conventions here at the same time United Lutheran Church at Redeemer urch with 215 present; American Lu- ran Church, Texas District, at North e Church with some 300 present. ULC xas and Louisiana Synod elected Aryln usmann of Goliad county, student at xas Lutheran College, president; Bern- Kern, Houston, vice president; Vita romeit, Goliad county, recording sec- ary; Edward Kopinitz, Grace Church, uston, will serve as corresponding retary; Don Minzenmayer, Redeemer urch, Houston, treasurer; and Juanita seloff, Vernon, on the executive com- tee. Five new leagues joined the state gue.

The Rev. Walter Galbraith, of Lake rles, La., represented the Luther League America at the session and was guest aker at the banquet. Miss Mary Jo lgers of Corpus Christi, a pianist, rep- nts Texas at the talent show at the onal Luther League convention, Aug. 5, in Oxford, Ohio.

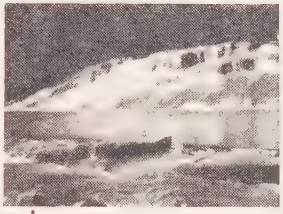
EDEEMER CHURCH, Houston, began ding mission services in the new South uston area, June 14. First service had present. Pastor George Housewright ches Sunday mornings after holding an y service.

RACE CHURCH, Houston, began Sunday ol in a restaurant on South Main Street. ommittee from the church is in charge he mission program. A contract has n let for the new educational unit which more than double the capacity of the lay school.

HE REV. DAVID A. JENSEN moved into Orleans in July and the parish worker n the state Luther League, Miss Lois rlemmer, Cuero, came three days later to help in survey work.

CHAPLAIN JAMES R. BEAMER, U.S. Navy, preached at St. Luke's, San Antonio, recently.

JAMES F. VORKOPER



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10:45 A.M. 7:30 P.M.
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Pastor, St. John's Church, Scranton, Penna.

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WARTBURG SYNOD:

Missionary Tells Of Argentine Work

MISSIONARY HERMAN HAMMER a dressed the congregation of St. Luk Church, Campbell Hill, Ill., July 26, "Our Lutheran Heritage in South Am ica." Problems and accomplishments resettling European immigrants in Arge tina—the field in which Mr. Hammer h been particularly active since 1948 were described in the talk and illustrat with slides.

PAUL SCHUBERT, Chicago Lutheran Se nary student and member of St. Pa Church in Lyons, Wis., began a year's ternship last month in a Caribbean Sy church at Charlotte Amalie, Virgin Islan

IMMANUEL CHURCH, Lake Geneva, W is soliciting the co-operation of memb of the congregation in providing hous for delegates to the annual convention the Luther League of Wisconsin, Sept. 13. This convention, sponsored by manuel Church, will be the third assem to meet in Lake Geneva this year. Wisconsin Lutheran Brotherhood conve there in April, and the Women's Mission Society of Wartburg Synod in June.

PASTOR HENRY ROWOLDT of Hont Lutheran Church, Gary, Ind., has acce a call from the Board of American Miss to develop the new field at Delavan, W and carry forward the work in St. P Church, Lyons, Wis. His resignation Gary becomes effective Sept. 1. Hont Church will not be vacant long, as the Andrew Nagelbach, formerly of Tri Church, New Kensington, Pa., is slate take up his new duties at Honterus month.

WEST JORDAN congregation near Ster Ill., held a reception recently for their tor, the Rev. J. F. Eshbaugh, on the c sion of the 30th anniversary of his ord tion, and presented him with a gift.

ARNOLD H. KAITSCH

MISSIONARIES

RRIVALS FROM OVERSEAS FIELDS

ISS ALICE K. ANDERSON, from British Guiana. 1004 E. 15th St., Minneapolis, Minn.

IRS. GERALD CURRENS, from Liberia. 1512 A Ave., New Castle, Ind.

HE REV. AND MRS. HAROLD G. DEAL, from Japan. 1341—15th St., Hickory, N. C.

HE REV. AND MRS. H. L. DOLBEER, from India. 1134 Woodlawn Ave., Springfield, Ohio.

ISS ELLA HANSON, from India. 59 Pacific St., Bridgeport, Conn.

ISS MYRTLE ONSRUD, from India. c/o Mrs. C. Johnson, RR 2, Galesville, Wis.

EPARTURES TO OVERSEAS FIELDS

ISS ALBERTA HOLTZINGER, to Liberia. June 27.

ISS EMMA JOHNSON, to India. June 24.

R. AND MRS. R. PAUL KNECHT, to Liberia. June 25.

R. AND MRS. GEORGE T. MOORE, to Liberia. June 18.

ISS LILLIAN SMITH, to Argentina. June 27.

HE REV. AND MRS. GEORGE WALBORN, to Argentina. June 27.

HE REV. AND MRS. WILBUR WICKLUND, to India. June 24.

ECEASED

ev. Henry John Behrens

The Rev. Henry John Behrens, 70, pastor Trinity Church, Verona, Pa., died July six weeks after his congregation hon-d him upon completion of 45 years in ministry.

He was a native of Fort Wayne, Ind., but nt much of his boyhood in Lancaster, io. He graduated from Capital Univer-, Columbus, Ohio, in 1905, and from icago Lutheran Seminary in 1908. While l a seminarian he did mission work at ace Church, Woodstock, Ill. He was lained by Chicago Synod in 1908.

During his career, Pastor Behrens served following churches in turn: Rose Bay, va Scotia; First Church, Kitchener, Ont.; John's, New Castle, Pa.; St. Paul's, Trauger, Pa.; Shippenville, Pa.; Scenery Hill, Pa., and Verona.

While at Kitchener, he also served as an instructor at Waterloo Seminary.

Surviving are his wife, the former Erna Louise Leonhart, and three children: E. Paul Behrens of Forest Hills; Mrs. Marjorie Heiser, Cleveland, Ohio, and Mrs. Ruth McCanna, Shippenville, Pa.

Interment was in Shippenville, Pa.

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IN CONCLUSION . . . . . .

AFTER I FINISH writing this page I'm leaving town for a week. Since this assures me some protection from any explosion that might result from what I write here, I'll set down a few words about beauty contests.

As usual, Roman Catholic bishops are issuing their annual command that none of their girls take part in such affairs. Even in Greece, where a sculptor once did a famous statue known as the Venus of Milo, five Orthodox priests picketed a theater where a beauty contest was held.

I have never seen a beauty contest. A hard-working church editor hasn't time for such things. If our office were located along the Boardwalk in Atlantic City, and the "Miss America" procession went past our window, I might not look up. That's because it seems to me such contests are artificial, like stock shows or baby parades, not because I object to attractive people in bathing suits.

MY COMPLAINT IS against the idea that the human body, even in an advanced stage of undress, should be considered evil. Like everything else in life, this is a theological question. I go so far as to accuse the anti-bathing suit people of heresy—to be technical, the Manichaean heresy. The human body was created by the devil, the Manichaeans believed, not by God. There are some Christians who still have this notion. They want the body covered up from the neck to the knees as much of the time as possible.

The amount of clothing we wear is merely a matter of convenience and convention, and varies considerably from Winona Lake, Indiana, to the jungles of Liberia. This question shouldn't be raised to a point of Christian ethics. Human bodies are a masterpiece of divine imagination and some achieve extraordinary charm even in the eyes of a church paper editor. They should be covered or uncovered according to local circumstances.

There may be a brief period of undue excitement when bathing suits shrink a other notch, but it is soon over. M friends at Miami tell me the shock these next-to-nothing costumes wears c quickly. Some people may have go reasons for preferring the full garmen of a former day, but should refrain frc censuring those who don't.

THERE'S A VERSE from William Bla which, as I recall, goes like this: "Prie in black gowns were making their roun and binding with briars my joys and c sires." It seems that Christians oft lapse into this policeman attitude towa the natural joy of life which is a g from God, like the sunrise and the mou tain laurel.

No evils must be feared except the which lurk deep in our hearts—pri selfishness, disregard of the needs others. These evils assail us whether are dressed to the chin or stripped shorts and halter. We degrade majesty of God's holy law when we it confused with local customs. God's l probes deeply into all our thoughts a deeds, but often not according to manner we church people have decic that it should.

It's about time for that train to lea An old fellow like me, tottering on brink of 50, can hardly be thought gu of serious personal interest in this ba ing suit question. I speak in the inter of Christian candor. Let's not make s out of things that aren't necessarily s

—ELSON RUF

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keep faith with

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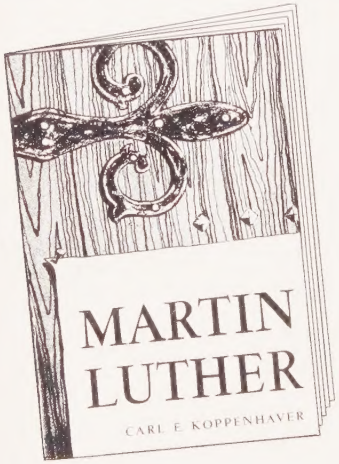

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